

PREFACE

It is a matter of some satisfaction that at long last I am able to lay before the learned public this last (though in reality the first) volume of my edition of the *R̥gveda Pratiśākhya*, which is in continuation of its second volume published by the Indian Press, Ltd., Allahabad, in 1931, and the third volume published by Messrs Moti Lal Banarsi Das, Lahore (now Varanasi and Delhi), in 1937.

The long delay in bringing out this volume has been due to regrettable circumstances which need not be detailed here.

As already stated, it is a matter of regret that it was not found possible to have all the volumes published by the same publisher. In spite of it, the plan of all the three volumes is based on the idea of unity of the whole work.

The importance of the different *Pratiśākhya*s for the study of the Vedic Samhitās as such is recognised on all hands. Still it is rather strange that the study of this branch of Vedic literature fell into disuse for a long time. It is evidently due to this that even Sayana, the most famous Vedic commentator, has almost totally ignored the *R̥g Prati*, even on those points where it was necessary to refer to it, in his commentary on the *R̥gveda-Samhitā*.

The present day interest in this literature is obviously due to modern scholars like Roth, M. Müller, and M. Regnier. As such it was quite natural that Iref. A. A. Macdonell advised me in 1919 to undertake this work which in its complete form is now before the learned world.

If possible, I may continue the study of allied problems in an independent volume in the future. It may be added that I am anxious to bring out a critical edition of the *Parasada Vṛtti* also if possible, in due course.

Vaidika Vṛddhyāya Mandirā

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INTRODUCTION

1. THE MS. MATERIAL.

In preparing this edition of the text and the commentary of the *Bṛveda-Pratīṣāhya* I have collated the following MSS. :—

A. TEXT-MSS.

In the Bodleian Library.

- | | |
|--|---|
| (1) MS. Sanskrit | e. 9=B ¹ |
| (2) Max Müller Memorial MS. | d. 9=M |
| (3) (4) and (5) MS. Chandra Shum Shere | d. 176=C ² C ³
and C ³ respectively |
| (6) MS. | d. 177=C ⁴ |
| (7) " " " | e. 59=C ⁵ |
| (8) " " " | e. 63=C ⁶ |

In the Library of the India Office.

- (9) Sanskrit MS. No. 1355 (E. 64) =I¹

In the Library of the Royal Asiatic Society, London.

- (10) Whish 73 (1) =W

B. COMMENTARY-MSS.

In the Bodleian Library.

- | | |
|------------------|----------------------|
| (1) MS. Sanskrit | e. 10=B ¹ |
| (2) " " | d. 20=B ² |

In the India Office Library.

- (3) Sanskrit MS. No. 28 (E. 65) =I²

2 ADDITIONAL MS EVIDENCE

To these text and commentary MSS which I have directly collated myself may be added those which were, directly or indirectly, used by M A Regnier and Prof. M. Müller for their respective editions of the *Rġveda-Prātiśākhyā* (the two editions are respectively referred to by me as Reg. and M M.) and whose evidence as contained in the two editions has also been duly utilised by me

A. MSS used by Regnier.

- (1) (2) The Berlin MSS Nos 595 and 691 (Chambers Collection) Two text MSS not directly collated by Regnier, cp. Reg part I, p 4 M. Müller also refers to these MSS a few times Cp. Weber's Catalogue of Berlin MSS, Vol. I, page 7.
- (3) The Whitney MS A text MS used by Regnier for the last few *paśalas*. cp Reg part III, p 2 (note)
- (4) MS 203 (Devanāgarī) belonging to the Bibliothèque Impériale at Paris A commentary MS which was mainly used by Regnier for his text as well as for the extensive extracts from Uvaśa's commentary. It is described by Roth in *Zur Literatur und Geschichte des Veda* on p 53. According to him it contains 236 leaves and is dated Samvat 1751 (= A.D. 1694). I refer to this MS. as Paris MS.' only in those cases where it is mentioned as such by Regnier, otherwise the text as well as the extracts from Uvaśa in the French edition are simply referred to as 'Reg'.
- (5) The Berlin MS. No 394 (Chambers Collection).

THE MS. MATERIAL

A commentary MS. used by Regnier for the last few *Paṭalas*; cp. Reg. part III, p. 2 (note), also part II, p. 57. Cp. Weber's Catalogue of Berlin MSS., Vol. I, p. 8.

B. MSS. used by M. Müller.

- (1) A. A text MS. [referred to by me as M.M. (A)].
- (2) a. A commentary MS. M. Müller refers to the text of the same MS. as 'at'. These two are referred to by me respectively as M.M. (a) and M.M. (at).

The other four MSS. B, b, by, and h which were used by M. Müller are respectively identical with my MSS. I¹, I², B¹ and B². Sometimes M. Müller gives some extracts from the commentary without referring to any MS. To these extracts as well as to his own text I have referred as 'M. M.'

I should also mention two other sources from which I have derived some help in the constitution of the text of the commentary: (1) the Banaras edition of the *Rgveda-Prātisākhya* together with the commentary of Uvaṭa (called by me B J), and (2) *A Comparative Grammar of the Sanskrit Language*, by A. Boroosh, Vol. X, Prosody, Calcutta, 1882. The former, though not a critical edition, has been helpful in determining the relation of the commentary MSS., and, in some places, also in arriving at the proper reading. The latter quotes almost the whole of the last three *paṭalas* of the *Rgveda-Prātisākhya* and also gives some extracts from a MS.¹ of Uvaṭa's commentary, which he calls B on p. IX. In my foot-notes to the text as well as to the commentary I have a few times referred to Boroosh for the variants found in these extracts.

1. On page VIII of his Preface, however, he says that he used two MSS. of the *Rg. Prāt.* with the Comm of Uvaṭa.

Finally, I should mention a few other MSS which I have consulted only here and there and which are referred to by me in this Introduction (see below), in the foot-notes to the text and the commentary and also in the Additional Notes (Vol III).

- (1) P=No 56 in the *Descriptive Catalogue of the Government Collections of MSS Deposited at the Deccan College, Poona, Bombay 1916, Vol I, Part I.* The MS, though ascribed to Vignimitra at the end and though described as (sic) प्रातिवृत्ति on the margin, is the same as that of Uvaṭa's commentary, whose name often occurs at the end of several other *pāṭalas*. It also contains the commentary on the introductory stanza, which ends thus
 संशर्तस्त्रिसवधायमाह ॥ ॥ इति भीदेवमित्राचार्यविष्णुमित्रकृते
 प्रातिवृत्तिसवधायमाह ॥ ॥ After this Uvaṭa's
 commentary begins ॥ ॐ नमो मंगलेश्वरभीमहृदय-
 लक्ष्मीनृसिंहाय । भीषेदपुरुषाय नमः । अष्टौ समानाक्षराद्यादिसः ।
Pāṭala XVI ends after Sūtra 78

It is dated *Śaka* 1562 (=A D 1640)¹

- (2) P²=No. 460 of the same catalogue A MS of the *Parṣada-Vṛtti*
- (3) P³=No 459 of the same catalogue. A MS of the *Parṣada Vṛtti*. It is dated *Samvat* 1626 (=A D 1569)
- (4) P⁴=No 55 of the same catalogue A MS of the *Parṣada-Vṛti*, not of the *Bhāṣya* as wrongly stated

1 The end-colophon in P reads (sic) इति भीदेवमित्राचार्यपुत्रभीकुमा-
 चरविष्णुमित्राचार्यविरचितायां श्रुज्वर्यायां पार्षदव्याख्यायां अष्टादशपटलं
 समाप्तं । शके १५६२ समये गणेशकवीश्वरेण लिखितं ॥

in the catalogue. It ends in the middle of the commentary on II 29

• These four MSS, now transferred from the Deccan College, Poona, to the Bhandarkar Oriental Research Institute, Poona, were received by me only after I had almost finished the constitution of the text as well as of the commentary

- (5) W¹ = Whish 73 (?) of the Library of the Royal Asiatic Society, London. A MS of the Paṇḍa-Vṛtti on palm-leaves and in Grantha characters, for a description of the MS, cp M Müller's *Rg Prāt*, Introduction, pp 22 32

Some further details about these MSS are given below in this Introduction. The relation of Uvata's commentary to the Paṇḍa-Vṛtti is also discussed below. As will appear from that discussion, the commentary of Uvata, excepting the first few *Paṇḍas*, being almost identical with the Paṇḍa-Vṛtti, the MSS of the latter have been of some help in ascertaining, in some places, the text of the former. In one or two cases, I have adopted the correct reading from p¹, the corresponding reading in the MSS of Uvata's commentary being obviously wrong, cp गङ्गादि, p 338, line 12 (XI 25) Vol II

Thus the evidence of altogether 14 text MSS, 7 MSS of Uvata's commentary (if Ba and Borooah represent each one MS, two more may be added), and 4 of the Paṇḍa Vṛtti has been partially or wholly utilized for the present edition¹.

1 Subsequently to the preparation of my text of the *Rg Prāt* and its commentary I was able to consult further manuscript material, firstly during my visit to the continent of Europe in 1921 22, and later on at Banaras. The evidence based on only a partial or even cursory collation of the manuscript material has been mainly utilized in Appendix I to Vol III as well as Appendix I to this Vol. A brief description of the

MSS. concerned together with the symbols used for them, is given in the following —

- (1) H¹=MS Sanskrit 59 (Haug 64) of the Staats bibliothek, Munich. A complete MS of the text of the Rg Prāt. The last colophon runs
इति प्रातिशाख्येऽष्टादशपटल समाप्त ॥ ॥ इत्याश्वलायनपार्षद-
व्याख्याते (=ने) प्रातिशाख्ये तृतीयोऽध्यायः समाप्त ॥ शके १७६३ ॥

The MS includes the stanza अनुप्रदानात् सवर्गात् etc (see Uvaṣa's commentary on XIII 13) in the text of the Prāti-
sakhya reading it after वर्णमिवन् गुणविशेषयोगात् ॥ (Stanza 4
Patala XIII)

- (2) H²=MS Sanskrit 61 (Haug 66) of the Staats bibliothek Munich. The MS represents a complete transcription of Uvaṣa's commen-
tary on the Rg Prāt together with the वर्गद्वयवृत्ति, prepared for
Dr M Haug at Poona in 1864. The वर्गद्वयवृत्ति ends
इति श्रीदेवमित्रमुतविष्णुमित्रकृते प्रातिशाख्यभाष्ये वर्गद्वयवृत्तिः ।
Immediately after this Uvaṣa's commentary begins अष्टौ समा-
नाक्षराव्यादित ॥ किमर्थमिदमारभ्यते । शिञ्चाद्ध्रदो etc. The last
colophon runs (sic) इति श्रीदेवमित्राचार्यश्रीदुमाचरविष्णुमित्राचार्य
विरचितायां ऋज्वर्षायां पार्षदव्याख्यायां अष्टादश पटलं समाप्तं ।
This is followed by (sic) तर्काष्टश्रुतिभूषाके १७८६ भाद्रे मासि
चित्तौरे । पचम्या प्रातिशाख्यस्य भाष्यं लेखनपूर्णं । ११ । समाप्त
डाक्टर दीनानाथशास्त्र्या पुण्यपत्तने । इदं हि तीपदं भूषादाचकाना
हिताय च । १२ । सुगममिदं नूतनं ।

The colophon of the first *patala* runs इति श्रीपार्षदव्या-
ख्यायां ब्रजटमुतउवटवृत्तौ परिभाषा प्रथम पटलं । Uvaṣa's name
however does not occur in some of the colophons though
पार्षदव्याख्याभाष्ये or पार्षदव्याख्यायां is added.

Patala XVI ends after the commentary on Sūtra 78. The
commentary on XVIII 62 includes the spurious matter as
given in my edition of course with some variants.

It would appear that the MS. mostly agrees with P (see
p. 4 above) on which the transcript is probably based.

- (3) Ber. 525 = MS No Chambers 525 of the Staatsbibliothek, Berlin (= No 24 in Weber's Catalogue of Berlin MSS., Vol. I) A complete MS of the text of the Rg. Prāt. It is already referred to on p. 2 The last colophon runs: (sic) प्रातिशाख्ये तृतीयोऽध्याय समाप्तः ॥ अष्टादशं पटलं ॥ संवत् १६८६ (1694 in Weber's catalogue) वर्षे भाद्रपद शुद्धि ११ चतुर्थे अविमुच्यवाराणसीस्थाने शु । कृष्ण-मार्गयेन लिपितं दि । हरिरामनी पोषि सही. It is followed by: दी । हरिशंकरनी पोषीमाणे.
- (4) Ber 691 = MS No Chambers 691 (= No 25 in Weber's Catalogue, Vol. I) of the Staatsbibliothek, Berlin A complete MS of the text of the Rg. Prāt. It is already referred to on p. 2 The conclusion in full, at the end of the MS, runs: (sic) प्रातिशाख्ये तृतीयाध्याये षष्ठं पटलं ॥ ॥ इति तृतीयोऽध्यायः समाप्तः ॥ प्रातिशाख्य समाप्तः ॥ ॥ स्वस्ति संवत् १७१० वर्षे चैत्रवादि ११ भौमे अष्टौ अविमुच्यवाराणसीवास्तव्यआर्यवरनागरशक्तियदीक्ष्वरामहृष्यमुनहरिरामेण लिखितं ॥ हरिऋष्यव । हरिशंकरपटनस्य ॥ तं जगेश्वरपटनार्य ॥ भीरव ॥ कल्याणसरतु । लेखकपाठकयोः कल्याणमस्तु ॥ ॥ श्रीः ॥
- (5) Ber 224 = MS No Chambers 224 (= No. 31 in Weber's Catalogue, Vol. I) of the Staatsbibliothek, Berlin. An incomplete MS of the commentary of Uvaśa on the Rg. Prāt. It is already referred to on p. 2 It begins in the middle of *paśale* V: श्री (?) गणेशाय नमः ॥ अभिसत्त्वा रविरपानो etc. (V 29), but at the same time numbers its folios from 1 The 15th *paśale* ends after the commentary on XVI 78 The last colophon as well as several others mention Uvaśa's name as the author Virgumitra's name is never mentioned. The commentary on the last Sūtra contains the spurious matter. No date is given in the MS. But it has got an old appearance.
- (6) Ber 714 = MS No. Chambers 714 (= No. 26 in Weber's Catalogue, Vol. I) of the Staatsbibliothek, Berlin. It contains the Vargadraya-Vṛtti as well as Uvaśa's commentary on the Rg. Prāt. Folios 1-8 containing the Vargadraya Vṛtti are written in a hand different from the rest and seem to have been written by the same scribe who transcribed Ber 224 Uvaśa's commentary comes to

an end abruptly after Sūtra 4 of *patala* V. The fresh numbering for the folios of Uvaṭa's commentary coupled with the difference in its handwriting shows that the MS originally did not contain the Vargadravya-Vṛtti; which therefore must have been attached to it later on. There are instances where this MS. alone has got the correct reading, e.g. इति for अपि (p 55, 13 in Vol II). After the colophon of *patala* IV it adds :
॥ ब्रह्मणा निर्मितं शास्त्रं ॥८॥

- (7) Paris 215 = Sanskrit 215 of the Bibliothèque Nationale, Paris. It is the same as MS 203 already noted on p 2. It contains both the Vargadravya Vṛtti and Uvaṭa's Comm. on the Rg Prāt. The Vargadravya Vṛtti ends : इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाल्ये चर्गद्वयवृत्तिः ॥ After this Uvaṭa's Comm. begins : ॥ श्रीः ॥ अष्टौ समानाक्षराद्यादितः । etc. It ends (sic) इति श्रीपार्षदव्याख्यायामानन्दपुरवास्तव्यवज्रटपुत्रउवटकृतौ प्रातिशाल्यभाष्ये अष्टादशमं पटलं समाप्तं ॥ संव १७५१ (seems to be a correction from १७०७) समये वैशाखवदि ५ शुभे लिखितमिदं पुस्तकं सुन्दरमष्टरामदोहकरेण स्वार्थं परार्थं च ॥ ग्रंथसंख्या ५००० इदं पुस्तकं सुन्दरमष्टरामदोहकरस्य ॥ राम. Uvaṭa's name is mentioned in the other colophons also. *Patala* XVI ends after the Comm on Sūtra 92. The Comm on the last Sūtra contains the spurious matter of course with some variants.

- (8) G¹ = MS. No 1 (Vestana 22) of the Gort Sanskrit College Library, Banaras. It contains Uvaṭa's Comm on the Rg Prāt without the Vargadravya-Vṛtti. It begins on fol. 1b श्रीमयूरेणो विनयति ॥ ॥ अष्टौ समानाक्षराद्यादितः । किमर्थमिदमारम्भते । शिवाङ्कदोभ्याकरणे. etc. It ends on folios 154b and 155 (on 154b) इत्यष्टादशं पटलम् ॥ । छ् ॥ ॥ छ् ॥ (on 155) इति श्रीपार्षदव्याख्यायामानन्दपुरवास्तव्यवज्रटपुत्रउवटकृतौ प्रातिशाल्यभाष्ये तृतीयोऽध्यायः ॥ छ् ॥ शकैश्चन्द्रविष्यंके (= Sat. 1509 or A. D. 1647) सर्वज्ञियुचरे शुभौ ॥ पठया पुस्तं रामदोहकरेण प्रातिशाल्यमनीलिलत् ॥ टेङ्क-सोपामिचरामदोहकरीयेतत् ॥ ॥ छ् ॥ ॥ भाष्याख्यो ग्रंथः समाप्तः ॥ ॥ महेशः प्रीयतामनेन कमंया ॥ शिवमस्तु सर्वज्ञतः परहितनिता मर्वद भूतगणाः ॥ दोषाः प्रयादु नारां सर्वत्र जनः सुखी भवतु ॥ छ् ॥

This is followed by a few verses regarding the eight Vīkṛtis, which are again followed by : (sic) गौमिलो वात्स्यः शिशिरिरव-
लायनमुद्रलो ॥ पंचैते शाकलाः शिष्याः शास्त्रामेदप्रवक्तृकाः ॥ श्रु-
दादिर्महाशास्त्रा कल्पशास्त्रेतरा स्मृताः ॥ गौमिलाः शौनकाः सर्वे
कल्पशास्त्रां प्रवक्षते ॥ ॥ छ ॥ ॥ शुभमस्तु लेखकपाठकयोः ॥ ॥ छ ॥
Fol. 165 seems to be in a hand different from the rest. Still Baka
1569 can be taken as the date of the MS. Rāmakṛṣṇa is the name
of the owner (not of the scribe) of the MS, under whose direction
it was transcribed. टेंबरोपाख्य बालकृष्ण, the name of a later owner
of the MS, appears on the back-page of the last folio which is
otherwise blank.

The unique importance of the MS lies in the fact that
it is without the वर्णद्वयवृत्ति as well as the spurious matter in the
Comm. on the last Sūtra of the Prātisākhya.

The Comm. on the last stanza (or Sūtra) is as follows : (sic)
यो ब्राह्मणश्छंदशामेते विरोधं वेद भूतानि च त्रैष्टुभजागतानि यो वेद
सर्वाणि कृताणि च । किमिति । यो द्वादशाध्यायानां त्रयाणां वा अभ्यासं
करोति भूतानि च त्रैष्टुभजागतानि सर्वाणि कृताणि च भक्तितः स स्वर्गं
अपयेद्भिरपामृतत्वं । एवमेवाचार्याणां नमस्कारं दद्यात् । शास्त्रानि
आचार्यनमस्कार उपपद्यते । तस्माद्वास्तव्यं (the marking indicates
that the passage from त्रैष्टुभ- to -छास्रत्वं is to be deleted) त्रैष्टुभ-
जागतानि यो वेद भक्तितः स स्वर्गं लोकं अर्वात्र एभिश्छंदोभिः । अथा-
मृतत्वं गच्छति । इत्याह भगवान् शौनकः ॥ ॥ छ ॥ गायत्र्या-
दीनि छंदसां सोमो यैराहुतः पुग । तानि सर्वमिदं कृत्स्नं त्रैलोक्यं
सचराचरं ॥ स्वर्गं आत्पमायुष्यं पुण्यं वृद्धिदरं शुभं । धीतिमृण्यं
यदस्य च छंदसा ज्ञानमुच्यते ॥ छंदोज्ञानं नान्यं तस्मा प्रयत्नं कुरु
महाशानात्मानन्दस्तीति तत्त्वं किं ॥

Pañcālo XVI ends after the Comm. on Sūtra 92. Already
written in a clear and beautiful hand, the MS. has been carefully
read and studied and contains many corrections or additions and
marginal notes in a still finer hand. It is however in a decayed
condition, majority of its leaves being very brittle and worn out
at the edges. Some leaves are even badly torn.

- (9) G²=MS No 75 of the Government Sanskrit College Library, Banaras, with folios 53-186 It contains the Comm. of Uvaṣa on the Rg Prāt It begins on fol 53 - स्पर्शाः पूर्वे व्यजनान्युत्तराणि etc. (IV 1).

It is dated 1585 शुदि ॥ Śaṁvati on folio 186b, on which it ends The Comm is ascribed to Uvaṣa in the colophons, including that of *patala* XVIII The Comm on the last Sūtra (XVIII. 62) contains the spurious matter with some lacunae *Patala* XVI ends after the Comm on Sūtra 78 It is written in an indifferent hand and is not very accurate

- (10) G³=It is a complete MS of the Vargadvaya Vṛtti and Uvaṣa's Comm on the Rg Prāt and belongs to the Government Sanskrit College Library, Banaras The Vargadvaya Vṛtti ends on fol 7b
इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाख्ये वर्गद्वयवृत्तिः ॥
It is followed by Uvaṣa's Comm : श्रीः ॥ अष्टौ समानाक्षरायाम-
दितः । किमर्थमिदमारभ्यते । etc The latter ends on fol 141 (no)
इति भीषार्पद-शाखायामानन्दपुरवास्तव्यवज्रटपुनडवटकृतौ प्रातिशाख्य-
भाष्ये अष्टादशम पटल समाप्त ॥ ॥ संव (६) १७४१ समये
वैशाखवदि १३ शुभे लिखितमिदं पुस्तकं भुवनेश्वरगङ्ग (भुवनेश्वरगङ्ग-
is a later correction) रेण स्वार्थं परार्थं च ॥ प्रयसंख्या ५००० इदं
पुस्तकं गङ्गरोपनामकरामेश (गङ्गरोपनामक etc is a later 'correction)
रस्य । शुभमस्तु ॥ श्रीराम ॥ *Patala* XVI ends after the Comm
on Sūtra 92

The Comm on XVIII. 62 contains the spurious portion-
It is written in a clear and fine hand and has corrections

- (11) G⁴=A MS belonging to the Govt Sanskrit College Library, Banaras It contains the Vargadvaya Vṛtti as well as Uvaṣa's Comm on the Rg Prāt The Vargadvaya Vṛtti ends on f. 9
इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाख्ये वर्गद्वयवृत्तिः (:) ॥
The Comm of Uvaṣa begins just after it ॥ ॐ नमो
मगवते मंगलेश्वरभीमदिव्यलक्ष्मीनृसिंहाय ॥ श्रीवेदपुरुषाय नमः ॥
॥ अष्टौ समानाक्षरायादितः ॥ किमर्थमिदमारभ्यते । etc It ends
on f 178b. In its colophons including that of *patala* XVII.

is ascribed to Uvāṭa. After the last colophon it adds :
 प्रातिशाख्ये मूलशेषसंख्या ॥७२५॥ and प्रातिशाख्यभाष्ये शेषसंख्या
 ॥४८५०॥ *Patals* XVI ends after the Comm. on Sūtra 92.
 The spurious matter is found in the Comm. on XVIII. *Patals*
 Folios 106—108, 113—143 are missing. The MS is written in an
 indifferent hand and has corrections. On the title page in a later
 hand is written : गङ्गार इत्युपनामकरामेश्वरमहत्स्येदं ॥ No date
 is given, but judging by appearance, it is older than G¹

- (12) G² = A complete MS of the text of the Rg. Prāt. belonging to the
 Govt Sanskrit College Library, Banaras. It begins on fol. 1b :
 ॥ श्रीगणेशाय नमः ॥ ॥ परावरे ब्रह्मणि etc. It ends on fol. 81 :
 इति प्रातिशाख्ये तृतीयाध्यायस्य षष्ठं पटलं ॥ ॥ संवत् १६५८ समये
 वैशाखकृष्ण १३ सोमे. After this in a later hand is added :
 ॥ इदं पुस्तकं गङ्गार इत्युपनामकरामेश्वरमहत्स्य । स्वार्थं यदस्यमायुष्यं
 etc. ending शोधितं पुस्तकमिदं स्वार्थं परार्थं च ॥ It is written in a
 fine hand
- (13) G³ = A MS of the text of the Rg. Prāt. belonging to the Govern-
 ment Sanskrit College Library, Banaras. It begins on fol. 1b :
 ॥ श्री गणेशाय नमः ॥ हरिः कृष्ण परावरे ब्रह्मणि etc. It ends on f. 94.
 ॥ इति प्रातिशाख्ये तृतीयाध्यायस्य षष्ठं पटलं समाप्तं ॥ इदं पुस्तकं
 महादेवमहो बोधदा इत्युपनाम तस्य यदुनंदमहेन लिखितं ॥ स्वार्थं
 परार्थं च ॥ भीरस्तु ॥ भीरस्तु ॥ ॥ बोधदेवंदमहेन लिखितमिदं पुस्तकं ॥
 on the back-page is written in a different hand : ॥ इदं पुस्तकं
 रामेश्वरमहो गङ्गारस्य ॥ Folios 1—2 are in a later hand. Size
 of the leaves is : 4½" × 2½". Excepting the portion added
 in a later hand, the MS. is written in a beautiful hand. Folio 21
 is missing

3 DETAILED DESCRIPTION OF THE MSS

A. TEXT-MANUSCRIPTS

(1) B¹=MS. Sanskrit e 9

This MS contains two different works (1) The Rġveda-Prat űakhyā and (2) the Svarāṅkura¹—a small treatise on accent by Jayanta Svāmīn. Both are written continuously by the same hand though the scribe's name कर्कल-करोपनाम विष्णुभट्ट as well as the date शके १७२८ (= A. A. 1806) appear at the end of the former. The MS has been described in the *Catalogue of Sanskrit MSS. in the Bodleian Library* by Winternitz and Keith, Vol II p. 22. The following further information may however be added.

On the title page is written by the same scribe ॥ अयं प्रातिशाख्यप्रारम्भः ॥ On the back page is written in a different hand. ऋग्वेदीयशाकलशाखा प्रातिशाख्यम् ७०० It begins on f 1b (sic) श्रीगणेशाय नमः ॥ हरि ओम् ॥ पराखरे ब्रह्मणि यं सदाहुर-
etc. The R. Prat concludes on f 30 इति प्रातिशाख्येष्टादश पटलं ॥ इति तृतीयोऽध्यायः ॥ Below this follow several lines beginning (sic) करेणु काविणी चैव शरिणी हरितेति च ॥, and ending या तु ह्रस्वपदा नाम सा तु रेफप्रकारयो । नकारात् पदं पूर्वं यवहेषु परेषु च ॥ नकारयवहा मध्ये तत्र वर्णमस्युतं ॥१॥ After this the date and the scribe's name are added.

The colophons at the end of the several *paṭalas* are generally of the following type ॥ इति प्रातिशाख्ये प्रथमं पटलं ॥, while at the end of the *adhyāyas* is also added ॥इति .ध्यायः ॥

The first six stanzas are numbered continuously. Afterwards it numbers only *vargas* the sixth stanza forming

1 Edited with a commentary by Satya Vrata Samaśrami in the Uṣa, Sarvaṭ 1951

the first of the first *varga*. The *vargas* are numbered for each *paṭṭala* separately. The *paṭṭalas*, however, are counted continuously for the whole work, not only for each *adhyāya*.

The numbers at the end of the stanzas in the beginning, and of the *vargas* as well as the colophons are painted in brownish red paint. Yellow pigment is sometimes used for obliterating mistakes.

The MS. is, on the whole, very good, correct, consistent in its method, and carefully written. It is one of the best MSS. that I have used for this edition.

Apart from the last stanza of the *Svaraṅkuṣa*, which is pointed out in the Bodleian Catalogue to be identical (except —स्वरितोदये for —स्वरितोदयाः) with stanza 19 of *paṭṭala* III of the *Pratīṣākhya*, the 14th (एकादशमारेवै etc.) and 15th (अनुदात्तः परः etc.) stanzas also of the former are identical with stanzas 2 and 3 of the same *paṭṭala* of the latter.

(2) M=Max Müller Memorial MS. d. 9.

Contents : Two works written by the same hand, the second being only a sort of an appendix to the first.

1. The *R̥gveda-Pratīṣākhya* of Śānnaka complete in eighteen *paṭṭalas* and three *adhyāyas*. It begins on f. 1^b :
भीगदेराय नमः ॥ भीवदसदाशिवाय नमः ॥ भीगुदस्यो नमः ॥
भीवरय वै नमः इति ओम् ॥ परावरे नमसि etc. The three *adhyāyas* end on ff. 18, 32^b, 49^b. The colophon at the end of the last *paṭṭala* runs, on f. 49^b, thus: (sic) इति प्रातिशाल्ये
नृपिषाण्यदस्य परं आदत्तस्य अट्टादशं पटलं ॥१८॥

In the colophons of the *paṭṭalas* of the first two *adhyāyas*, the *paṭṭalas* are counted consecutively, while in the 3rd *adhyāya* an inconsistent attempt is made to count them anew.

It numbers only the *vargas* The first ten introductory stanzas are left unnumbered, the first *varga* being numbered after च परक्रमे द्वे ॥ Up to the end of the first *varga* of the third *paṭala* of the first *adhyāya* the *vargas* are numbered separately for each *paṭala* the continuous number of the *vargas* being given only sometimes After that, till the end of the second *adhyāya*, the *vargas* are numbered only consecutively for each *adhyāya* In the third *adhyāya* there is a certain irregularity the consecutive number of the *vargas* for this *adhyāya* being given throughout while in some *paṭalas* the *vargas* are numbered separately as well There are 35 *vargas* in the first *adhyāya*, 30 in the second and 87 in the third

2 The second work in the MS, written immediately after the close of the Rg Prāt, is the Varṇa krama lakṣaṇa of Jagannātha It is a brief treatise on phonetics, in verse, dealing mainly with *Śvara bhakti*, hiatus and doubling of consonants It extends over about three pages beginning on f 49^b and ending on f 51 The second verse is
 पदक्रमविभागो वर्णक्रमविच्छेदः । स्वरमात्रविशेषो गच्छेदाचार्यसंपदम् ॥
 This is identical with the 8th introductory stanza of the Rg Prāt The end of f 50, just before the colophon, is
 ऋग्विराम पदविरामो विवृत्तिविराम प्रथम समानपदविवृत्तिविरामस्त्रिमात्रो
 द्विमात्र एकमात्रोर्ध्वमात्र इत्यानुपूर्व्येणेत्यापस्तंबप्रातिशाख्ये वचन ॥

Excepting this last sentence which refers to Tait Prāt XXII 13, the rest of this work as stated above is in verse f 51 The colophon just below this is ॥ इति श्रीमज्जगन्नाथ-
 विरचित वर्णक्रमलक्षणं समाप्तं ॥ Below this follow several lines
 be₁ m n n n₂ (sic) ॥ इति प्रातिशाख्यग्रन्थ समाप्त ॥ गायत्र्यादीनि छदावि
 सोमोपेरादृत पुरा ॥ तानि सर्वमिदं कृत्स्नं त्रैलोक्यं सचराचर ॥ ११ ॥ ओं नम
 शो नकाय and ending (sic) ॥ अदृश्यभावावर्तिविभ्रमाद्वा यत्कि-
 चिद्गुणं लिखितं मया ॥ तत्सर्वं मयि परिशोषनीयं कोपं न कुर्यात्स्वल्पो लेखकस्य ।
 संवत् १८७७ शके १७४२ खरनामे संवत्सरे उदगवने शिशिर्मासौ माघशुक्ल-

पौर्यामाभृगुवासरे तदिनी इदं पुस्तकं गोळवलकरोपनामकरामर्चद्रात्म-
जचितामयेन लिखितं स्वार्थ परार्थ च ॥छ्॥ इति पुस्तकं समाप्तं ॥

In both the works a short vertical stroke in red ink is employed, above the lines, to mark the end of metrical quarters. Yellow pigment is often used to obliterate mistakes. Brownish red paint is generally used to paint the colophons, the numbers, and the double vertical strokes (विराम) in black ink at the end of half-stanzas. On the title page is written by the same scribe :

(sic) ॥ अथ प्रातिशाल्यप्रारम्भः ॥

: ॥ श्री सरस्वती प्रसन् ॥३॥

After श्याल्य is supplied, above the line, in a different hand : अग्रापस्य वर्षलक्षणी. On the back-page is written by the same scribe : (sic) ॥ अथ प्रातिशाल्यसमाप्तः ॥, but अथ is corrected to इति. On f. 1 is written in another hand : (sic) प्रातिशाल्य ५३ वर्षकमलक्षणी. Above the line is written : अग्रापस्य.

Size : 9½" x 3½".

Material : paper.

Number of leaves : 11+62+11 blank. There are really 84 leaves, as ff. 1 and 62 are doubled.

Number of lines : 6-8.

Character : Devanagari. Clear, bold and, on the whole, accurate handwriting.

Date : Samvat 1877, Śaka 1742 (see above)=A. D. 1920.

(3) C¹, (1) C², & (5) C³=MS. Chandra Shum Shero d. 176.

Contents : four independent MSS.—the first three containing the R̥gveda-Pratīśākhya, and the fourth, the Taittirīya-Pratīśākhya—written in different hands, of different

size, but bound together in one volume They can best be described separately.

1. This is my C¹ A complete MS of the R̥g. Prāt. It begins on f. 1^b श्रीगणेशाय नमः ॐ ॥ परावरे ब्रह्मणि etc Out of the ten introductory stanzas it gives only three—the first, the ninth and the tenth It ends on f. 34 : (१८) इति श्रीमच्छ्री-नकाचार्यविकृतौ बह्वचमातिशयस्येष्टादशं पटलम् ॥ ५ इति प्रतिशाल्ये तृतीयो-ध्यायः समाप्तः श्रीविश्वेश्वरार्णमस्तु ॥ This is followed by परावरे ब्रह्मणि ५, etc , 1 e , by an abstract (6 lines) of the R̥g. Prāt , in which the first two or three words (*pratīka*) of each *pāṭala* are given, together with the number of the *vargas* in that *pāṭala* This abstract concludes with the words : (२०) तृतीयोऽध्यायः समाप्तः श्रीकाशीविश्वेश्वर ॥ बह्वचमुद. According to this abstract, the number of the *vargas* in the 18 *pāṭalas* is respectively 5, 9, 4, 8, ॥ 3, 7, 6, 6, 3, 6, 2, 4, 6, 2, 12, 6, 7.

The three *adhyāyas* end on ff 12^b 23, 34. The colophons of the several *pāṭalas* are generally of the nature - इति प्रथमं पटलम् ॥ or (१८) इति ७ पटलं (f. 15), 1 e the *pāṭalas* are counted together for the whole work The *vargas* are numbered continuously for each *adhyāya*, their number being 35 in the first *adhyāya* 30 in the second, 38 in the third It will be noticed that this numbering of the *vargas* in the 3rd *adhyāya* does not agree with that (37) given above according to the abstract This disagreement is due to the fact that *pāṭala* XV is divided into 3 *vargas* in the MS., while in the abstract only 2 *vargas* are assigned to that *pāṭala* The first *varga* ends after च परक्रमे द्वे ; which shows that the three introductory stanzas are not included in this *varga*.

The text is bounded on either side by two double (4) red lines Sometimes in the colophons and in श्रीगणेशाय नमः in the beginning, alternate syllables are generally written in

red ink, the rest in black. The Virāmas at the end of half-stanzas and stanzas are marked by two vertical strokes in red ink. But the strokes are generally absent when the number of *vargas* is given. In the first *pañcā*, the end of a Sūtra is indicated by brownish red pigment, which is also used to paint the number of the *vargas* as well as colophons. Yellow pigment is used for obliterating mistakes.

Ff 7, 13, 19, 25, 31 are of deep yellow colour, ff 1, 4, 10, 16, 22, 28 and 34 are rather yellowish.

The title page bears the original No. of the MS as १७५१ and also the word (s.c.) प्राति शास्त्र कृत्यादन before प्राति शास्त्र is corrected to शौन(क).

Size 9 $\frac{1}{2}$ x 4 $\frac{1}{2}$ "

Material paper

Number of leaves 34

" , lines 8-9

Character Devanagari

Date not given, but its appearance shows that the MS is undoubtedly a modern one.

Scribe not known

It is a neat, accurate, very carefully and beautifully written MS

The colophons are generally of the following type -
इति प्रातिशाख्ये प्रथमं पटल ॥

Of the ten introductory stanzas, it gives only five, i e, stanzas 1-2, 3 (formed by the two lines beginning with सन्धेर् and उभयं), 9 and 10

It numbers stanzas till the end of the stanza अष्टौ समाना - etc. which is numbered 7, instead of 6, owing to the insertion of a second reading also of the stanza कखौ गयौ इ etc After अष्टौ समाना- etc. it numbers only *vargas* The *vargas* are numbered continuously for each *adhyāya* The *paṭalas* are counted continuously for the whole work, but at the end of the 6th *paṭal* is also added ॥ इति प्रातिशाख्ये प्रथमोऽध्यायः ॥

Size 9½" × 4½"

Material paper

Character Devanagari

Number of leaves 18 + 1, the 16th being doubled

" [,, lines 8-10

Date not given, but modern appearance

Scribe not known

Handwriting fairly good The MS is not written accurately and the last portion is especially full of mistakes

On the title-page is written in red ink प्रातिशाख्य २८. Above this line two numbers are written २०४४ and १८

3 This is my C³ It is a complete MS of the Rg Prāt It begins on f 1b श्रीगणेशाय नमः ॥ॐ॥ परावरे ब्रह्मणि यं etc It ends on f 35b (sic) ॥ इति शाख्ये तृतीयाध्यायः समाप्तः ॥ The text is divided into three *adhyāyas* and each *adhyāya* into six *paṭalas*. The *adhyāyas* end on ff 13, 23b, 35b The colophons of the several *paṭalas* in the first *adhyāya* are generally of the nature : इति प्रातिशाख्ये प्रथमं पटलं, but in the second and third *adhyāyas* they are of the type इति प्रातिशाख्ये द्वितीयाध्यायस्य प्रथम पटल ॥ At

the end of the *adhyāya*s the number (6) of the *paṭalas* is not stated, only the end of the respective *adhyāya* being indicated by some such words as || इति प्रातिशाख्ये प्रथमाध्यायः समाप्तः ||

The MS is rather inconsistent in its method of numbering the stanzas and *vargas*. In the first *adhyāya* an inconsistent attempt is made to number the stanzas consecutively till 100, after that they are numbered afresh till the end of the *adhyāya*. In the first *paṭala* of the same *adhyāya* the five introductory stanzas are inaccurately numbered, then the five stanzas beginning with अथैव समाना- are numbered consecutively. After this, only *vargas* are numbered till the end of the *paṭala*, at the end the total number of the *vargas* as well as of the stanzas being given as ||५||२६||.

In the 2nd *paṭala* the number of the stanzas appears, for the first time, after the 8th stanza as ||४०||. The continuous numbering of the stanzas, as indicated above, really begins from this number till the end of the first *adhyāya*. In the 2nd *paṭala* sometimes the number of the *vargas* also is given. Again, at the end of some *paṭalas*, in the 1st *adhyāya*, the total number of the *vargas* and the stanzas for that *paṭala* is also given.

In the 2nd and 3rd *adhyāyas* only the *vargas* are numbered separately for each *paṭala*.

The *paṭalas*, as shown above, are counted for each *adhyāya* separately.

The text is bounded on either side by three red lines, but on the last folio it is so bounded by two black lines. Ff 4, 6, 8, 11, 14, 17, 20, 22, 24, 26, 30, 35 are deep yellow in colour. On the title-page is written (sic) प्राति शाख्य ३५. Before this is added afterwards in blue ink ४५४० शाखायन. Yellow pigment is sometimes used for obliterating mistakes.

Size 8 $\frac{1}{2}$ " x 4 $\frac{3}{4}$ " .

Material paper

Character Devanāgarī

Number of leaves 35+1, f 33 being doubled

" " lines 10-11, on the last page only 4 lines .

Date not given, but modern appearance.

Scribe not known

Handwriting fairly good and on the whole accurate

4. The fourth MS in this volume is that of the Taittiriya-prātiśākhyā. It is a complete MS in 13 folios. It is written in two different hands. Till the middle of f 9^b it is very badly written, the rest being somewhat better. It begins on f 1^b ॥ ॐ ॥ श्रीगणेशाय नमः ॥ ॥ अथ चर्षसप्ताध्यायः ॥ अथ नवादितः समानाक्षराणि । etc. It ends on f 13^b (sic) गच्छेदाचार्यमनुसदं गच्छेदाचार्यमनुसदमिति । १२।६(?) । इति प्रातिशाख्यं संपूर्णं ॥ अध्यायैस्त्रिंशत्तिसामनुस्वारः प्रवर्तते । तस्याद्यद्वौ गकारः स्यादुत्तरस्त्वनुनासिकः ॥ अथ चतस्रः सःहिताः । अथ चर्षा.

(6) C⁴ = MS Chandra Shum Shere d 177.

Contents two different MSS written in different hands and of different size

1 The Rg Prat of Śaunaka, complete in eighteen *paṭalas* and three *adhyāyāḥ*. It begins on f 1^b ॥ ॥ श्रीविष्णुनिवारिणे नमः ॥ ॥ परावरे ब्रह्मणि etc. It ends on f 34 (sic) ॥ इति पार्षद-प्रातिशाख्ये अष्टादशपटल समाप्तं ॥ ॥ शुभमस्तु ॥ ॥ रामकृष्णान्मा नमः ॥ ॥ (f 34^b) कर्म चारुमणं कुर्याद्विशुद्धं च पदे पदे । स्वर्ग-सन्धिसमायुक्तमेतद्व्याख्यादयः लिख्यं ॥ ॥ शके ॥ १५६७ धर्मे पार्थिवतन्त्रोऽसौ आवर्णे नासि शुक्लपदे तृतीया अग्निहोत्रिणा अनन्तमष्टेन प्रातिशाख्ये स्वार्थं परार्थं च लिखितं ॥ ॥ ७ ॥ ॥ राम ॥ ॥ कृष्ण ॥ ॥ गोविंद ॥ श्रीचेदपुराण नमः ॥

The three *adhyāyāḥ* end on ff 13, 23^b, 34

The 1st *paṭala* concludes with the words ॥ इति पार्षदप्रातिशाख्ये अष्टापटल प्रथमं समाप्तं ॥ The 2nd *paṭala* begins with the words ॥ अथ

संधिपटल ॥, and ends इति पार्षदप्रातिशाख्ये संधिपटलं द्वितीयं समाप्तं ॥ The 3rd *paṭala* begins with the words ॥ अथ स्वरपटल ॥, and ends इति पार्षदप्रातिशाख्ये स्वरपटलं तृतीयं समाप्तं ॥ The 4th *paṭala* begins ॥ अथ व्यजनसंधिपटलं ॥, and ends इति पार्षदप्रातिशाख्ये व्यजनसंधिपटलं चतुर्थं समाप्तं ॥ *Paṭala* V begins ॥ अथ पत्वणत्व-विवेकपटल ॥, and ends ॥ इति पार्षदप्रातिशाख्ये पत्वणत्वविवेक-पटलं पंचमं समाप्तं ॥ In the same way *paṭala* VI is named, in the beginning and in the colophon, ऋमसङ्गसंधिशेषपटल; at the end of the colophon being also added इति प्रथमोऽध्यायः ॥ *Paṭala* VII is named, in the beginning and in the colophon, सामवशसंधिपटल *Paṭala* VIII begins with the words ॥ अथान्तर्वादविग्रहपटल ॥ The colophon of *paṭala* XV runs ॥ इति स्वाध्यायपटल पञ्चदश ॥ The rest of the *paṭalas* are not named, either in the beginning or in the colophons. The end of the 2nd *adhyāya* is indicated by adding ॥ द्वितीयोऽध्यायः ॥ to the colophon of *paṭala* XII.

Another speciality of this MS is that it tries to number the stanzas for each *paṭala* separately, though sometimes wrongly, throughout the work. The number of the *vargas* is sometimes given in *paṭalas* I IX. Sometimes to the two figures indicative of the numbers of the stanzas and the *vargas* another figure is added to show the number of the stanzas in that particular *varga*, e.g., at the end of *paṭala* V, ॥ २८ ॥ ३ ॥ ६ ॥ which indicates respectively, the number of the stanzas in the *paṭala*, the number of the stanzas in the last *varga*, and the number of the *vargas* in the *paṭala*. The total number of stanzas, in *paṭala* I, is given as 36, and that of *vargas* as 5. Except in the case of the last *varga* of a *paṭala*, the number of stanzas forming a *varga* being usually 5, it follows that the ten introductory stanzas are not counted in the *vargas*. In marking the end of the first two *vargas* of *paṭala* I, the word वर्ग also is given before the number of the *varga*.

The text is bounded on either side by double black lines. On the title-page there are 9 lines of miscellaneous verses apparently written by the same scribe. At the top of the same page is written (sic)

पार्षदप्रातिशाख्य ११७, also प्रातिशाख्य पत्रे ३४. Below this is written २०६४. Red punt is sometimes used. Yellow pigment is often used for obliterating mistakes. An attempt is made to mark the accent in red ink in stanzas containing vedic quotations on ff 3, 3^b (end of *patala* I) 17^b, 18, 18^b, 19, 19^b (*patala* ix, x), 20^b (stanza 4, *patala* xi).

Size 10½ x 4¾"

Material paper

Number of leaves 34

" " lines 9 10 The last page has only 4 lines

Character Devanagari

Date शके १५६७ (see above) = A D 1645

Injuries The MS being rather old, is slightly worn away at the margin, but no injury has been done to the text. A few words on the title page as well as on the back page are rather damaged through rubbing though they have generally not become quite indistinct. The paper being of a brownish yellow colour has turned, owing to age, to dark brown near the edges. The MS is not very accurate.

The handwriting is quite indifferent.

2 The second MS bound in the same volume is Śikṣā of the Yajur veda composed by Amareṣa. It is styled on the title page as अमरेसी (शी) शिक्षा¹ and also as कात्यायनप्रातिशाख्यकारिका. It begins on f 1^b ॐ नमः श्रीयाज्ञवल्क्याय श्रेयो दिशतु नः कृष्णः etc. It is an incomplete MS, in verse, and ends on f 8. The number of lines on each page is 11.

Character Devanagari

Date and Scribe are not given

1 Published in the शिव सुग्रह, Benares Sanskrit series Nos 35 40, 42 41 48

(7) C⁵ = MS Chandra Shum Shera = 59

Contents the Rg Prat ascribed to Śaunaka The text = divided into three *adhyāya*s with *śr paṭalas* in each *adhyāya* The *adhyāya*s end on ff 14^b, 25^b, 38^b

It begins on f 1^b (sic) श्रीगणेशाय नमः ॥ परावरे ब्रह्मणी य etc. It ends on f 38^b (sc) ॥ इति प्रातिशाख्ये तृतीयोऽध्यायः । ॥ इति ऋग्वेद-प्रातिशाख्ये अध्यायस्य ॥ ३॥ पटलान्यष्टादश । १८॥ वर्गो द्वयोधिक्रियत । १०२॥ एव प्रातिशाख्य. समाप्तः ॥ ॥ श्रीरम्बु ॥ ॥ नृपराजिनाइनराके १५१८ दुर्मुखान्दे फाल्गुनशुक्लपूर्णिमाया लेखकपाठकयोः इद पुस्तक लिखित । शुभमस्तु ॥ ॥ श्रीराम ॥ ॥ श्रीरम्बु ॥ ॥ श्रीराम ॥ श्रीरामाय नमः ॥ ॥ काळभैरवाय नमः ॥ ॥ शुभमस्तु ॥ श्रीप्र यमख्या इलोमानुष्टुप् ॥ ६६५.

The MS does not number stanzas The first *varga*, as in other MSS, ends after च परममे द्वे . Till the end of the third *varga* of *paṭala* IV, *adhyāya* I, the *varjas* are numbered continuously, as well as separately for each *paṭala* . Thenceforth till the end of the MS, they are numbered only separately for each *paṭala* . The *paṭalas* are counted for each *adhyāya* separately . The colophons are generally of the following type (sic) इति प्रातिशाख्ये प्रथमाध्याय-स्य पंचम पटलं ॥ At the end of each *adhyāya*, however, the colophon instead of mentioning the *paṭala*, only indicates the end of the particular *adhyāya*, the colophon, for instance, at the close of *adhyāya* I is इति प्रातिशाख्ये प्रथमोऽध्यायः समाप्तः ॥ Before this is given एव वर्गपटलं ॥ ६॥ Similarly before the colophon of *adhyāya* II is added पटलं । ६ वर्गं ३० ।

The end of *paṭala* IV, *adhyāya* III, coincides with the end of the 10th *varga* of this MS, i e, with the end of the stanza अस्मा ऊ पूसे etc. (XVI stanza 52), the remaining 8 stanzas of this *paṭala* (according to other MSS) forming the first *varga* of the following *paṭala* (Cq also I^a, B^a. and W)

The text is bounded on either side by three, sometimes even by four, black lines Red paint is used, in the beginning, to colour the numbering of *varjas* and the colophons of the

patalas : Yellow pigment is sometimes used to obliterate mistakes
 If 7^b and 8^a present a blackish appearance on account of rubbing of the opposite pages against each other

A peculiarity of this MS is that an attempt is made, from f 13 to the end, to separate even the Pādas of stanzas by means of one or two vertical strokes e g f 27^b, lines 2-3 (sic) समुद्दिष्टा वर्णगुणाः पुरस्तो । द्विदिष्टानां साहितो यश्च धर्मः । Cp also f 33^b, lines 1-2 आदेशेऽष्टाक्षरौ विद्या । स्तोपसर्गे- Sometimes the division is not marked at all e g f 35, line 3 (sic) स्तोमशब्दे परे धाम्युतशब्दे परेऽक्षिधत् ।

On the title-page is written (sic) २०३४ ऋ-प्रातिशाख्य ३८.

Size 7½ × 5⅞

Material paper

Number of leaves n+38+n blank

„ „ lines 11-12

Character Devanāgarī

Date १५१८ शके (see above)=A D, 1596

Scribe : not known

* The MS is closely written in an indifferent hand and is not very accurate

(8) C⁸ = MS Chandra Shum Shere = 63

Contents an incomplete MS of the Rg Prat, ending with the first Pāda of the 11th stanza of *patala* VI It begins on f 1^b ॥ श्रीगणेशाय नमः ॥ परावरे ब्रह्मणि य etc It ends abruptly on f 20 गार्ग्यस्योष्मा सोष्मणो बजयेत् ॥२॥ नादः परोमिनिधानाद् भ्रूव त- Ff 15-18 (inclusive) containing the text अरि (stanza 25, *patala* IV) to नव्योमिस्त्वग्ने (stanza 27, *patala* V) and missing The colophons are generally of the type : इति प्रातिशाख्ये प्रथमं पटलं ॥ On the back of the last folio is written (sic) प्रातिशाखि सप्त तदर्धं समाप्त ॥ Above the line is written ६५, and below the same २०.

Size $8\frac{1}{2}'' \times 4$

Material paper

Number of leaves 11+20+11 blank (ll 15-18 are missing)

„ „ lines 7

• Date and scribe not given, but the appearance is modern

Character Devanagari

The handwriting is rather bad and generally inaccurate

(9) I²=A MS of the India Office Library (No 1355)

Contents eight different MSS bound in one Vol all of which are written in different hands and are of different size. Excepting the 4th MS which is in Bengali writing, all the rest are written in Devanagari characters. The MS of the Rg Prat is the seventh in this Vol and is briefly described by Eggeling in the *Catalogue of the Sanskrit MSS in the Library of the India office*, under No 64. The following further account may be added to that brief description.

The text is divided into three *adhyayas*. The *pa'alas* are generally counted continuously for the whole work, but sometimes only for each *adhyaya*. Thus, for instance, while the colophon of *pa'tala* XIII runs thus प्रातिशाख्ये तृतीयाध्यायस्य प्रथमं पटलम् |, that of the next *pa'ala* is इति प्रातिशाख्ये चतुर्थ पटलम् ||

Pa'ala XVI ends in this MS, as in C⁸, after the stanza अस्मा ऊ पृमे etc (XVI stanza 52). The colophon after this stanza runs thus || इति प्रातिशाख्ये षोडश पटलम् |. But after the stanza सकृतिस्तु etc (XVI stanza 60) which is the final stanza of the same *pa'tala* according to other MSS, the MS also reads | इति चतुर्थ पटलम् |. That this addition is due to the mistake of the scribe is apparent from the fact that the numbering of the *varjas* of *pa'ala* XVII begins after the former colophon of *pa'tala* XVI.

Of the ten introductory stanzas it has only 1, 9 and 10. After these introductory stanzas which are numbered inaccurately, only *varjas* are numbered separately for each *pa'ala*. The *targa* ending with च परक्रमे द्वे, in *pa'ala* I, is numbered || २ ||, instead of || १ ||, as

in other MSS. Thus the total number of the *parvas* in *pa'ala* I is 6.

It begins on f 1^b ॥ श्रीगणेशाय नमः ॥ परावरे ब्रह्मणि etc. The conclusion in full, at the end of the MS, runs as follows (f 24) (sic) इति प्रातिशाख्ये तृतीयाध्यायस्य षष्ठं पटलम् । तूर्तीयोऽध्यायः समाप्तः प्रातिशाख्यं च समाप्तम् ॥ श्रीः ॥ श्रीः । श्रीः । सन्वत् १७८१ समये भाद्रपदकृष्णतृतीयायां समाप्तः प्रातिशाख्यं खेटौ (not खेदे, as given by Eggeling) पनामकशिवरामभट्टस्य ॥ ॥ अद्दोपतोपि वा मतिभ्रमेण लेखन । यदूनमत्र बाधिकं निशोध्यमेव साधुभिः ॥ श्रीः ॥

The text is bounded on either side by double black lines. Red paint is used for painting the number of the *parvas*, the colophons and sometimes some words of the text also. Yellow pigment is employed for obliterating mistakes. Corrections made or omissions supplied on the margin are sometimes, but not always, written by the original scribe. On the title page is written 'Presented by H. T. Colebrooke Esqr'. On the same page is written upside down (sic) ॥ इति प्रातिशाख्यप्रारम्भाः ॥ On the back page is written ॥ इति प्रातिशाख्यसमाप्ता ॥ श्रीरामाय नमः ॥ Below this is written in two lines वे० मू० ८०० स० २१.

(10) w = which 73 (1) of the Library of the .
Royal Asiatic Society, London.

This is a text MS of the Rg Prāt in Grantha characters on palm leaves. An important feature of the MS is that it lacks all the ten introductory stanzas. In view of the importance of the division of the *parvas* in this MS, which is not followed in any other MS except W¹ (see below), I have throughout shown the same in my foot notes on the Text of the Prātisākhya (in Vol II). The *parvas* are divided, not into *parvas*, but into groups of ten stanzas, except at the end of some *parvas* where the group may contain less stanzas.

The MS ends after stanza 52 of *parva* XVI (XVIII according to this MS) the colophon being इति छन्दोविचितौ प्रथम आदितो-
शदशपटलः । हरिः ओं ॥ For further details about this MS cp M. Müller's Rg Prāt, Introduction, pp 22-24.

B COMMENTARY-MANUSCRIPTS.

(1) B² MS Sansk c 10.

Contents (1) a commentary, called *Vṛtti*, on the ten introductory stanzas of the *Rgveda Pratisaṅkhyā*, and (2) the *Paṇḍada-Vyākhyā* a commentary on the rest of the *Rgveda Pratisaṅkhyā*, by *Uvāṭa*. Both are written continuously and in the same hand and are called प्र० मा० on the margin. The MS is briefly described in the *Catalogue of Sanskrit MSS in the Bodleian Library*, Vol. II, pp 22-3. The following further account may be added.

1 The commentary on the ten introductory stanzas begins on f 1^b श्रीगणेशाय नमः ॥ ओम् ॥ सूत्रभाष्यकृत. etc. It ends on ff 11^b (duplicate) and 12 एव वर्णसमाग्रायमुक्त्वा तत्र लघुनोपायेन सहापरिभाषाम्या शास्त्रे सव्यवहारसिद्धिं मन्यमानः सहासहस्रवधायमाह । इति श्रीदेवमिनमुतविष्णुमिनकृते प्रातिशाख्ये वर्णद्वयवृत्तिः । The text proper is all incorporated in the commentary and quoted in short sections, sometimes in full and sometimes in *Pratīka* form. The painter, however, has painted red only the text of the first stanza as well as of the 9th and the 10th, probably under the impression—gathered from such MSS as C¹ or I²—that these three were the only genuine introductory stanzas of the *Rg Prāt*. The text, though divided into *Sūtra* like short sections, is not numbered at all in any way, excepting the reference to वर्णद्वय in the colophon quoted above.

2 *Uvāṭa's* commentary begins on f 12 अथैव समानाक्षराप्यादितः । किमर्थमिदमारभ्यते । etc. It ends on f 229^b (sc) हृदोद्धानान्यस्तस्मात्प्रयत्नं कुरु माहा ना नान्यदस्तीति तत्र किं ॥ इति श्रीपार्षदन्पाख्याया आनन्दपुरवास्तव्यमग्नद्विपुनउवटकृतौ प्रातिशाख्यभाष्ये अष्टादशपटलं समाप्त ॥

Below this follow several lines, on the nature of the five kinds of *śvara-bhakti* beginning करोणु कविणी चैव हारिणी हरितेति च ।, and ending या तु हसपदा नाम सा तु रेफ्यकार्योः ॥ After this are given the date (शके १७१६ A D 1794) and the scribe's name (कर्नेत्रकरोपनाम्ना विष्णुमहत्स्य लिखित; cp *Bodl. Catal.*)

which are followed by the words ॥ श्रीवेदपुराणमस्तु ॥ A comparison of this with the end-colophon of B¹ will show that both the MSS are written by the same scribe

The text is divided into 18 *pāṭalas*, which are numbered consecutively for the whole work. Except at the end of *pāṭala* VI, where प्रथमोऽध्यायः is added to the usual colophon, the *adhyāya* is never mentioned either at the end of *pāṭala* XII, or *pāṭala* XVIII. The text is quoted in Sūtra form.

The plan, followed in this MS, of numbering Sūtras, stanzas or *vargas* is very irregular and inconsistent. It starts with a very complicated method which is very similar to that of I² (cp below) and finishes with one which is even more simplified than that of B¹ (cp below). In the first *pāṭala* an attempt is made to number Sūtras, stanzas, *vargas*, and stanzas in a particular *varga*. The scheme was bound to fail by its very nature. The numbering is very often wrong and one or two figures are very often wanting. In *pāṭalas* X, XII–XVI, XVIII, and also in *pāṭalas* XI, XVII with a few exceptions, only Sūtras are numbered for each *pāṭala* separately. In the rest of the *pāṭalas* sometimes the one, sometimes the other, and sometimes both of these plans are tried inconsistently. The numbering, moreover, in the last case is sometimes consecutive, and sometimes for each *pāṭala* separately. Sometimes in several *pāṭalas* no numbering occurs for pages together. Except in the case where the end of a stanza occurs in the middle of a Sūtra, the numbers are generally given after the commentary of a Sūtra. The last two stanzas of *pāṭala* XIII which are without any commentary are not numbered at all, the numbering (॥ ५८ ॥) stopping with the preceding Sūtra.

The text is bounded on either side by two red lines only up to f 207^b, the rest not being bounded at all.

Sūtras, numbers of Sūtras, *vargas* and of stanzas, colophons and sometimes by mistake even parts of the commentary are painted red. Black pigment is used for obliterating mistakes, e.g. f 206^b. A feature of the MS is the use of the sign • for the sake of abbreviation, especially after Vedic quotations in the commentary. The

tendency is not so much marked in the first two *parālas* as afterwards E. ॥ ४० ॥ generally written for कस्मात्

On the title page, besides a stamp of the Bodleian Library the words 'sent from Benares 1861', is also written ॥ अथ प्रतिशाख्य भाष्यप्रारम्भः ॥ ५०००. After अथ is supplied शाकलशाखा. On the back page is written by the same scribe (sic) ॥ अथ प्रतिशाख्यभाष्य-समाप्त ॥

The MS is on the whole accurate and is written in a neat, bold hand. There are two lacunae on f. 229^b, one of which is shown above in the concluding lines of the MS.

(2) B²=MS Sanskrit d 20

Contents (1) a commentary, called *Vṛtti*, on the ten introductory stanzas of the *Rgveda Prāt śākhya*, and (2) the *Pargada vjākhya*, a commentary on the rest of the *Rg Prāt*, by *Uvaṭa*. Both are written continuously and in the same hand, and are called मा० भा० on the margin. The MS is described in the *Catalogue of Sanskrit MSS. in the Bodleian Library*, Vol II, p. 23. The following further information may be added.

1. The commentary on the introductory stanzas begins on fol. 1^b. It ends on fol. 6^b. (s.c.) तथा प्रथमपञ्चमी द्वाभ्याम् इत्येवमादिष्वयं प्रमो वेदितव्यः ॥ ॥ इति श्रीदेवमित्रमुतविष्णुमित्रकृते प्रतिशाख्ये वर्गद्वयवृत्तिः ॥ ॥ एष वर्षसमाप्तायमुक्त्या तत्र लघुनोपादेन सज्ञापरिभाषाम्या शास्त्रे सत्यनृहारसिद्धिं मन्यमानः सज्ञासन्निधायमाह ॥ The text proper is all incorporated in the commentary and is quoted in Sūtra-like short sections, generally in full but sometimes only the first word with the mark of abbreviation (o) and the last word, e.g. परावरे० सौन० ॥ for the first stanza. Besides the text of stanzas 1, 9, and 10 which is painted red as in B¹, the beginnings of the lines माण्डूकेयः etc., समानताम् etc. and of the stanza सुधेर् etc. are also painted in a somewhat different red colour. The rest of the text is left unpainted. It is clear that the painter thought the text so painted to be the genuine part of the *Prāt śākhya* (cp. B¹) and the rest a part of the commentary. The colophon the words (like तथा च) marking the beginning or the end of a quotation from some other work and

the नमस्कार in the beginning are also painted red. The text is not numbered in any way, excepting the reference to वर्गद्वय in the colophon quoted above.

2 Uvaṣas commentary begins on f. 6b (sic) ओ नमो भगवते मंगलेश्वरश्रीमद्विजयलक्ष्मीनृसिंहाय ॥ श्रीवेदपुराणाय नमः ॥ ॥ अष्टौ समाप्ताश्चतस्रस्य दित ॥ किमर्थमिदमारम्भते । etc. It ends on ff. 104b, 105 (sic) छदोऽत्रान नान्यस्तस्मात् प्रयत्नं कुरु महा—नातान्यदस्तीति तत्त्वकि ॥२४॥६१॥३८॥ इति श्रीपार्षदव्याख्यायामानन्दपुरवास्तव्यवज्रट पुनः उच्यते कृतौ प्रातिशाख्यभाष्ये अष्टादश पटल समाप्त ॥ प्रातिशाख्यभाष्ये तृतीयोऽध्यायः ॥ ऋग्वेदे प्रातिशाख्य समाप्त ॥ ॥ भैरवप्रसादात् ॥ ॥ प्रातिशाख्ये अध्यायसंख्या ॥३॥ पटलसंख्या ॥२८॥ वर्गसंख्या ॥१०३॥ ऋक्संख्या ॥ सूनसंख्या ॥ ॥ प्रतिशाख्यमूले च यत्संख्या ॥ ॥ प्रतिशाख्यभाष्ये च यत्संख्या ॥ ॥ अपर पुस्तकं वीक्ष्य शोधनीयं विचक्षणैः ॥ हीनाधिक्ये स्वरैर्वर्णैरसमाकं दूषणं न हि ॥१॥ कल्याणमस्तु कमलाभिमुखी सदास्तु दीर्घायुस्तु बलमस्तु महद्यशस्तु ॥ आरोग्यमस्तु बहुपुनः समागमस्तु वशे सदैव भवता हरिभक्तिस्तु ॥२॥ ॥७॥ इदं पुस्तकं धन्यारविश्वनाथभट्टमुतवीरेश्वरेण लिखितं स्वपरार्थं चैतत् ॥

The text is divided into 18 *pañcās* numbered consecutively for the whole work. The end of *adhyāyas* I, II and III is indicated respectively at the end of *pañcās* VI, XII and XVIII. Several of the *pañcās* begin with ॥ श्री— ॥ After the usual colophon of *pañca* IX is added ॥ प्रातिशाख्यार्थ ॥ The text is quoted in Sūtra form.

The plan of numbering the text, followed in *pañca* I is not the same as that in the rest of the *pañcās*. In *pañca* I every Sūtra is numbered, and at the end of each *varga* four figures are added indicative respectively of the numbers of (1) Sūtras, (2) stanzas (3) stanzas in that *varga*, and (4) *vargas*, e.g. at the end of the first *varga* is added ॥२६॥५॥५॥२॥ In the other *pañcās* Sūtras are of course, numbered for each *pañca* separately, but the *vargas* are numbered consecutively for each *adhyāya*. Except at the end of a *pañca*, where the number of the

vargas is written in black ink in the same line after the number of the Sūtras, the number of the *vargas* in other cases is supplied, in the same hand, above the line in red ink. The number of the *vargas* in the three *adhyayas* is respectively 35, 30, 38

The numbering of the Sūtras is not always correct, sometimes parts of a Sūtra containing several lines or stanzas are numbered separately as well as together, e g ॥ 53 b, 55 (VII 33 and 34) Sometimes verses quoted in the commentary are, by mistake, numbered among the Sūtras, e g the commentary on the last Sūtra of *pāṭala* XIV The last two stanzas of *pāṭala* XIII are not numbered with the Sūtras, though included in the *vargas* The same is true of the last stanza, of *pāṭala* XII

The text is bounded on either side generally by two black lines, but sometimes by four or even more. Sūtras, colophons and numbers of Sūtras etc. are painted red. A kind of dark brown paint is used for obliterating mistakes, e g f 30 On the title page, besides a stamp of the Bodleian Library, is written प्रातिशाख्यभाष्य-पटल ३८. Fol. 6 is painted in yellow pigment on both sides, perhaps to mark the end of the commentary on the introductory stanzas There are two lacunae towards the end In two or three cases the omission is supplied on the margin by the same scribe, e g ॥ 41 b and 34 b The same scribe has supplied different readings on the margin, e g f 20 Sometimes it is difficult to distinguish between variants and corrections Perhaps they are to be taken as readings or corrections from other MSS Generally all these cases are mentioned in my foot notes in Vol II

Another feature of the MS is the addition of explanatory marginal notes. This fact, coupled with the circumstance that many cases of textual difficulty or otherwise noteworthy points are marked by the scribe with the sign =, shows that he studied the commentary thoroughly and critically His scholarship is also borne out by the verse added to the end-colophon He also quotes a Vṛtti a few times in his marginal notes, e g f 46 b

The MS is generally very accurate, written very carefully in a small beautiful hand

Injuries the MS is on the whole in good condition, excepting ff 4-16 which have marginal injuries affecting even the text. On ff 9-16 parts of one or two lines are damaged on each page. The margins have been repaired by the binder

(3) I = India Office Library, Sanskrit
MS No 28 (E. 65)

Contents the same as those of B³. It is briefly described by Eggeeling in the *Catalogue of the Sanskrit MSS in the Library of the India Office* under No 65. The following further account may be added

1 The commentary on the introductory stanzas begins on f 1 b (sic) श्रीगणेशाय नमः ॥ ॥ श्री शौनकाय नमः ॥ ॥ सूत्रभाष्यकृता (-त corrected to -ता) सर्वा-प्रणम्य रसा शुचिः । etc It ends on f II (sic) एव वर्णसमागम्यामुक्त्वा तत्र लघुनोपायेन सहापरिमापाम्या शास्त्रे सम्यवहार सिद्धिं मन्यमान सहासस्तीसवधार्थमाह ॥ ७ ॥ इति श्रीदेवमित्रमुतविष्णु-मिनकृते प्रातिसाख्ये वर्गद्वयवृत्ति ॥ ७ ॥

The text proper is all incorporated in the commentary and is quoted in Sūtra like short sections rarely in full mostly in abbreviation, e g f 2^b परावरे शौनक । for the first stanza f 8^b अस्त्य० रीये । for the second half of stanza 7. Once or twice the text is quoted also in Prātika form, e g f 4^b शास्त्रप्रयो-जनमाह । माहुरेय सहितामित्यादि । Red paint is employed to indicate the colophon the नमस्कार in the beginning and sometimes the text and portions of the commentary. The text is not numbered in any way, excepting the reference to वर्गद्वय in the colophon quoted above

2 Uṣaṣa's commentary begins on f 11 अन्नमो भगवते मगलेश्वर-श्रीमदिव्यलक्ष्मीसिंहाय । श्रीवेदपुराणाय नमः । अष्टौ समानाक्षराख्यादितः ।

किमर्थेनिदमारम्यते । शिञ्जा (-जा- corrected to -ज्ञा on the margin)
 छदोव्याकरणैः etc Fol. 202^b ends (sic) सर्वाणि रूपाणि च भक्तितो
 यः स्वर्गं जयत्येतैरथामृतत्वं । या ब्राह्मणद्वन्द्वसमेतं विरोधं वेद । मूता-
 Fol. 203 is missing . The remaining last f = numbered २०६ on the
 right hand side, but २०४ on the left hand side . But as the
 missing portion, to judge from the last remaining stanzas, seems to
 have contained almost the same matter as that found at the end of
 Bⁿ and would have covered only one folio, it seems that the number-
 ing २०४ is the correct one . F 204 begins with the words (sic)
 मादिनिचतुर्पञ्चपदममुदाहरेत् ॥४॥ पृथक्पृथग्विपर्यस्य लेखामाहुः पुनः क्रमात् ।
 and ends after several lines (sic) ऋग्वेदादिर्महाशाला कल्याख्या वैतरा
 मता । गौमिलाः शौनकाः सर्वे कल्पशा प्रचक्षते ॥ ॥ श्रीः ॥ श्रीः ॥ श्रीः ॥ श्रीः ॥ श्रीः ॥
 श्रीः ॥ श्रीः ॥ श्रीः ॥ श्रीः ॥ श्रीः ॥

The text = divided into 18 *paṭalas* numbered consecutively
 for the whole work. Except at the end of *paṭala* VI, where
 प्रथमोध्यायः is added to the usual colophon, *adhyāyas* are nowhere
 mentioned in the colophons . To the colophon of *paṭala* IX is added
 (sic) प्रातिशाल्यादस्य *Paṭala* XII begins with श्री . The text is quoted
 in Sūtra form .

The plan followed in numbering the text is generally consistent,
 but full of mistakes and omissions . An attempt is made to number
 every Sūtra, every stanza and every *varga* consecutively for the whole
 work . The number of *vargas* is also preceded by that of the stanzas
 in the particular *varga* . Sometimes at the end of a *paṭala*, besides the
 consecutive number of stanzas, the total number of the stanzas in
 that particular *paṭala* is also added, e g *paṭala* III . Sometimes,
 besides the consecutive number, the *vargas* for a *paṭala* are also
 numbered, e g *paṭala* XIV . *Vargas* are not numbered in *paṭala*
 XII . Unless the end of a stanza or of a *varga* happens to occur in
 the middle of a Sūtra, the numbering is given after the commentary of
 a Sūtra . In the former case, stanzas and *vargas* are numbered even
 in the middle of a Sūtra . The fact that sometimes, in spite of
 mistakes in counting, the numbers of the following Sūtras etc are

given correctly, shows that the numbering is based on some original MS. Of course the scribe is responsible for many mistakes and omissions.

It is to be noticed that the last two stanzas of *paṭalus* XII and XIII each are not counted as *Sūtras*, though included in the stanzas and *varga*s.

The text is bounded on either side by two, only rarely by three, black lines. Colophons, numbers of *Sūtras* etc., beginnings of *Sūtras*, and sometimes a few words of the commentary also are painted red. A kind of white paste is used for obliterating mistakes, e.g. f. 163^b. Yellow pigment also is rarely thus used, e.g. f. 123^b. Black ink is generally used for striking out mistakes, e.g. f. 68^b. F. 99 is painted yellow, perhaps to mark the end of the first *adhyāya*.

On the title page is written (sic) प्रातिसाख्यभाष्य वेद प्र० ५०००. After वेद is supplied above the line यज्ञ का. Above this is written, "Uvaṇa's Comy. on the ('religious rites of the Ṛgveda' corrected to) *Sūtras* for the correct articulation and chanting of the Vēda." Below this is written in a different hand: "See another volume of this author. The beginning of this is ('seems to be' supplied above the line) on the same subject by Viṣṇu Mitra son of Dēva Mitra." On the right hand corner of the same page is written in red ink: "Presented by H. T. Colebrooke Esqr." There is also a seal of the 'E. I. Comp's Library'. On the back-page is written प्रातिसाख्यभाष्य उवटकृत ॥

F. 95 seems to be in a different hand. Most of the corrections or marginal notes are in a different hand. There are many mistakes and omissions in the MS. which have been generally noted in the foot notes (in Vol. II).

4. Injuries though the date of the MS. is not given or rather is lost with the missing f. 203, the general appearance of the MS. and the writing show that it is fairly old. Most of the folios are slightly worm-eaten on the right hand side, one or more letters being sometimes affected. Notes given or readings supplied on the margin have been sometimes partly cut off by the binder, e.g. f. 31^b.

Several folios are folded on the margins in order to save their marginal notes or readings from thus being cut off in binding e. g. f 83. Many of the folios owing to age, present a dark brown appearance near the edges. The commentary is slightly injured on some folios, e. g. fl. 1^b, 47.

4 GENERAL ACCOUNT OF THE MSS. AND THEIR RELATIONSHIP

In my edition of the text of the *Pratissākhyā*, I have tried to arrive at the text which Uvaṣa had before him for his commentary. First of all it was necessary that the edition of the commentary should be accompanied by the text followed by its own author. Secondly, as none of the MSS. which have come down to us is earlier in date than Uvaṣa's commentary, it follows that the text which is directly opposed to that adopted in Uvaṣa's commentary or in the *Paṛṣada Vṛtti*—which in all probability is earlier than Uvaṣa's commentary—is generally speaking later than Uvaṣa's commentary. As an illustration, in the commentary on IV 14 Uvaṣa says निराब्दलोपी द्रष्टव्यः । छन्दोवत् सूत्राणि भवन्ति ।, proving thereby that the reading of the *Sūtra* in his time was ता यशमानि (also found in P¹). But all the text MSS. except I¹ and most of the commentary MSS. read तानि (-तानि W) for ता. Here it is obvious that तानि is a later improvement cp. also न रूप (XI 60). All such important cases are discussed in the Additional Notes in Vol. III.

That the majority of the MSS. are further removed from the archetype than Uvaṣa's commentary is also proved by the fact that most of them contain, in varying numbers, the introductory stanzas which, as shown below, are not recognized by Uvaṣa or by the *Paṛṣada Vṛtti*. Moreover, in a few places Uvaṣa refers to some variants, but generally speaking no trace of them is found either in the text or in the commentary MSS. and in fact it is not clear in some places as to what variants are exactly referred to by Uvaṣa. For instance Uvaṣa says in the commentary on VIII 41 अत एव

वातस्येति ग्रहणमनर्थकं भवतीति मर्तस्येति तस्य स्थाने पठन्ति १, but no text or commentary MS¹, except C² where मर्तस्य is corrected to वातस्य, shows any trace of this reading in the Sūtra. Again, Uvaṣa says in the commentary on XV 12 केचिदेतं श्लोकं न पठन्ति १, but the stanza referred to here is found in all the text MSS, cp also Uvaṣa on XIII 29. In the commentary on XV 9, XVII, 43 and 44 Uvaṣa refers to some variants, but the nature of those variants is not quite clear from the text or the commentary MSS.

As would appear from the reading तानि (IV 14), discussed above, the text given in some of the commentary MSS has been influenced by the later readings or additions of the text MSS, cp IV 14, III 15, VI 55, XIV 69, XVI 76². It is also likely that some of these later readings might have originally started from the improvements made by the scribes or readers in the commentary MSS themselves.

The difference between the text adopted by Uvaṣa and that found in the Paṭṭada-Vṛtti (as far as it can be judged from P¹ P²) is confined only to a few variants and is not so great as to entitle us to speak of two separate recensions. In fact the difference is not greater than that found among the different MSS of Uvaṣa's commentary itself, cp for instance अस्थान (X 17) for स्थान, which is found in the Paṭṭada-Vṛtti, with गणयाः (XV 27) for अगणयाः, found in some MSS of Uvaṣa's commentary W and W¹ on account of their division of the different paṭṭas, which generally speaking differs from that of all the other MSS including P¹ and P², might be regarded as being based on a separate recension. But because, as shown below, W¹ (which is closely related to W) seems to represent the same work as that represented by P¹P², it is more reasonable to take them both with the other MSS of the same work, i.e. the Paṭṭada-Vṛtti. Again, the introductory stanzas which might have

1. P¹P² both read in the Sūtra मर्तस्य, but in the commentary वातस्य is explained. It shows that मर्तस्य in the Sūtra is a later adoption. See also Appendix I to this Vol.

2. On the question of its being a later interpolation see below.

served the basis of two separate recensions are not confined to the MSS of any particular group. Owing to this I find it impossible to classify the MSS into any well-defined groups. The difficulty is further increased by the fact, occurring not infrequently, that sometimes the scribe, in copying a MS of one group having corrections or variants on the margin from a MS of another group, substitutes the latter for the original readings of that MS, and consequently the copied MS comes to share the readings of two groups and in a way gives rise to a third one. That is why, for instance, I¹ and C¹, both agreeing with each other in many respects, still differ in some places. The following division into groups, therefore, should be taken only as based on broad facts.

All the MSS used directly or indirectly by me can, with regard to the text, be divided into two groups which may be called A and B. The MSS of the A group are comparatively older than those of the B group and are characterized by certain more or less common readings and mistakes. Those of the B group on the other hand, are characterized by the absence of those readings and mistakes common to A, and by some later alterations cp XIV 47, 63, 69, XV 5 XVI 8, 12, 18.

The MSS of the A group have three subdivisions the first comprising W W¹ P¹P²P³, the second comprising C¹I²P, the Paris MS, a (M M), and the Berlin MS 394, the third comprising C¹MC¹ and probably also A (M M). The Whitney MS and the Berlin MSS 595 and 691 owing to scanty information about them cannot be definitely assigned to any particular subdivision but a comparison of some important readings leaves no doubt that they share many peculiarities of the A group. The latter two¹ like C¹ (see below) share some characteristic readings of the first subdivision cp X 17, XIII 48.

The MSS of the first subdivision of A are characterized by the absence of the ten introductory stanzas and by some readings which,

1. Both however agree with I¹C¹ in having the same number of the introductory stanzas.

with the exception of C⁴ and the Berlin MSS 595 and 691, are not as a rule found in the other MSS cp I 47, 48, X 17, XIII 48. See also I 52 (not in W, nor probably in W¹). In some respects P¹P²P³ agree more closely as opposed to W and W¹, as is evident from their difference in the division of the *paṭilas* cp also I 52, IV 14, XI 15, XIV 37.

The MSS of the second subdivision of A are characterized by certain, more or less common readings and mistakes cp XIV 55, XV 11, XVI 23. C² is the only MS which originally contained only the first of the introductory stanzas. The other MSS of this subdivision contain Uvaṣa's commentary as well as that on the introductory stanzas. As regards the Berlin MS 394, cp Weber's Catalogue, Vol I Nos 36 37.

The third subdivision of A is characterized by the presence of the ten introductory stanzas. C³ is an incomplete MS. M shares many peculiar readings of the second subdivision see above. M is the only text MS which agrees with the commentary MSS in XVIII 12. C⁴ has most of the readings which are peculiar to the first subdivision. It is also closely related to C² cp I 52 II 37, XI 53, XV 33, XVI 90, XVIII 62. It appears that it is through this close relationship that sometimes C², though less often than C⁴, shows signs of some influence of the first subdivision cp I 48, XI 24, XIII 48.

The MSS of the B group also have three subdivisions —

1 I¹C¹ Both agree in having the same number of the introductory stanzas. Though both agree generally, in some cases I¹ agrees with the second subdivision of A, while C¹ agrees with the MSS of the B group. In one or two cases I¹ is the only text MS which has preserved the original reading cp IV 14. Cp also XIV 36 (in C² also). I¹ agrees with C²WB²P in its division of *paṭilas* XVI. I¹C¹C² agree in having the same division of *argala* 5—9 in *paṭila* XVI.

2 B¹B² Both the MSS are transcribed by the same scribe. Though agreeing as a rule, they sometimes differ, e.g. IV 14, XI 71. In some cases they agree as opposed to all the other MSS,

e. g. XI 4, 6. In a few cases the true reading is found only in B¹B²W, e. g. XI 5, XIV 41 B¹ agrees with C²C³ in having the same number of the introductory stanzas. Sometimes B¹ has undoubted influence of the commentary MSS, cp. XVI 85—86.

3 B²C²C³, B², and the MS used by Borooah. All these agree in most of the readings which are common to the MSS of the B group. C²C³ (and B¹) agree, as already stated, in having the same number of the introductory stanzas. Compare also III 23, III 28 and the variant एत्यनिने in the second introductory stanza. In a few cases C²B² agree as opposed to all the other MSS, e. g. VII 34 (the variant घारयाघ), IX 36 C²B² (and C¹ after correction) are the only MSS which have preserved the original reading in XL 60. Compare also XI 25 (—योग— for —योर—) where these three agree as opposed to all the other MSS. In some cases, however, C²B² agree with the MSS of the A group. Excepting *paṭala* XVI, the division of the *vargas* in B² is the same as in B¹, the only difference being that while B¹ numbers them separately for each *paṭala*, they are numbered in B² for each *adhyāya* consecutively.

Now with regard to the commentary, it can be said with certainty that none of the commentary MSS has preserved the original text of the commentary. This is evident from certain obvious mistakes which are common to the MSS of Uvaṇa's commentary, from the corrupt state of the commentary in some places, and from the omission of the commentary on some *Sūtras*. All such important cases are noticed or discussed in the Additional Notes in Vol. III. On account of this fact all the commentary MSS (including those of the *Paṭṭa* Vṛtti) used or consulted by me have proved of some help in one way or another. The fact that there are common mistakes (e. g. अनुनासिक for नासिका in VI 33, परिपादयन्ति for परिपादयन्ति in XIV 37) which are generally wanting in the *Paṭṭa* Vṛtti MSS and therefore cannot be attributed to Uvaṇa, also shows that the MSS are not quite independent of one another.

the MSS. of both the other groups (cp. XI 17), and from some additional passages which are wanting in the other MSS. In some cases, however, B¹ is the only MS which has preserved the true reading, cp. IV. 42, XII. 2.

5 THE AUTHORSHIP OF THE COMMENTARY ON THE INTRODUCTORY STANZAS

The commentary on the first ten introductory stanzas prefixed to the R̥gveda Pratiśākhya, which on the basis of the evidence shown later on, I am inclined to regard as spurious, is found in all the three MSS of the commentary that I have collated, as well as in B¹. It also found in the Paris MS used by M. Regnier, cf. his R̥g. Prāt., part I, pp 21-22. It would appear from his foot notes on pages III, VIII, and X, that the MS a of Prof. M. Müller also contained this portion¹.

At the end of this commentary the following words occur :
इति श्रीदेवमित्रमुनिप्रवृत्तिप्रामुख्येन प्रातिशाख्ये² षण्दशवृत्तिः ॥ एवं वर्ष-
समाम्नायमुक्त्वा तत्र लघुनोपायेन संज्ञापरिमापान्मा शास्त्रे सन्तरहारसिद्धिं मन्य-
मानः सहासहस्रवर्षमाह । After this B¹ adds अथैव समानाक्षरमि-

1. Also found in P, see above.

2. Cf. also Burnell's *Classified Index to the Sanskrit MSS in the Palace Library at Tanjore*, pp 1b, 2a, *Notices of Sanskrit MSS*, Second Series, by H. P. Śāstri Vol. II, Calcutta, 1904 page 114, No. 126, *A Descriptive Catalogue of Sanskrit MSS in the Library of the Calcutta Sanskrit College* by Hrishikesh Śāstri and S. C. Guha, Calcutta, 1895 Vol. I, Vedic M.S., p 315, No. 497, *A Descriptive Catalogue of the Sanskrit MSS in the Government Oriental MSS. Library, Madras*, Vol. II Vedic Literature, Madras, 1905, p 621, No. 883, *A Triennial Catalogue of MSS collected during the triennium 1913-1916 for the Government Oriental MSS Library Madras* Vol. II, part I, Sanskrit A Madras, 1917, p 1281, B No. 972, and Weber's *Catalogue of Berlin M.S.*, Vol. I, No. 26.

3. M. Müller corrects प्रातिशाख्ये to प्रातिशाख्यमाख्ये on p 1 of his edition of the R̥gveda Pratiśākhya. P reads प्रातिशाख्यमाख्ये for प्रातिशाख्ये.

त्यादि । इति परावरे ब्रह्मणीत्यारम्य सप्तदशैश्वर्यवैदिकैः पठ्यमानस्य षण्दस्य व्याख्या । अथ भाष्यम् । This addition is wanting in all my MSS and seems to have been due to the editor. Thereafter the commentary on I 1 begins with the words ओ३म् (omitted in B^a) । नमो भगवते (omitted in P) मङ्गलेश्वरश्रीमद्विष्णुलक्ष्मीनृसिंहाय । श्रीवेदपुरुषाय नमः ॥ अथै समानाक्षराण्यादितः ॥ किमर्थमिदमारम्यते । etc., at least in B¹, I¹, P, and B^a. In the introduction to the commentary on the ten introductory stanzas, Viṣṇumitra is said to be the author of the commentary. Stanzas 5—7 of this introduction read as follows

चम्पाया न्यवसत्पुर्बं वत्साना कुलमृद्धिमत् ।
यस्मिन्द्रिबवरा जाता षड्भ्या पारगोक्षमाः ॥
देवमित्र इति ख्यातस्तस्मिञ्जातो महामतिः ।
स वै पारिपदे श्रेष्ठः सुतस्तस्य महारमनः ॥
नाम्ना तु विष्णुमित्रः स कुमार इति शस्यते ।
तेनेय योजिता वृत्तिः सक्षिता पार्यदे स्फुटा ॥

The commentary on the Pratisākhya however is ascribed to Uvāṭa at the end of all the *pañjals*, and with the exception of a few cases is called पार्यदव्याख्या as well as भाष्य.

The first question that strikes any one is whether there is any connection between Viṣṇumitra and Uvāṭa and consequently between the commentary on the introductory stanzas and that on the Pratisākhya. If so, what is that connection? As we shall see later on, the first part of the question is not easy to answer, but we can arrive at some definite conclusion about the second.

Roth¹, who appears not to have noticed the colophon at the end of the commentary on the ten introductory stanzas, and had no idea of the spuriousness of these stanzas, thought that this commentary and that on the Pratisākhya were by the same author. Consequently, he had to face the discrepancy of the same work having been assigned to Uvāṭa at the end of all the *pañjals*,

1 Cf. *Zur Literatur und Geschichte des Weds*, pp 60-61

while in the introduction ¹Viṣṇumitra is spoken of as the author of the commentary. He tried to explain this discrepancy by the suggestion that Uvaṭa, the author of the *whole* commentary, based his work on an older commentary by Viṣṇumitra.

Prof M Müller confidently followed Prof Roth in this respect. He noticed the colophon at the end of the commentary on the ten introductory stanzas, in which Viṣṇumitra's name occurs, but this, instead of creating any suspicion in his mind as to the correctness of Prof. Roth's conclusion, strengthened his belief in it. This further discrepancy, he¹ thought, was due to the modesty of Uvaṭa, who instead of putting his own name in this colophon, as in the other colophons, mentioned that of Viṣṇumitra, whom M Müller, like Roth, thought to be the original author of the commentary. The same view is followed generally by other scholars, e.g. J. Egeling in the introduction to M Müller's *R̥gveda Prātiśākhya* (p. 23), Winternitz and Keith in the *Bodleian Catalogue* (pp. 22-23), and Burnell in his *Classified Index of Sanskrit MSS* (pp. 1-2) all ascribe both the portions of the commentary (really both the commentaries) to Uvaṭa.

M. Regnier² is not definite about the nature of Viṣṇumitra's work and says that the part of the introduction to the commentary where Viṣṇumitra's name occurs is not quite clear and requires to be subjected to a new examination. The colophon at the end of the commentary on the introductory stanzas he takes simply to mean that the two stanzas (9 and 10) containing the alphabet are from a work called *Prātiśākhya* and composed by Viṣṇumitra, without any reference to the authorship of the commentary on these two stanzas, which he considers to be by Uvaṭa. The commentary preceding the two stanzas (अकारकरी, etc.) which also according to him is by Uvaṭa, Regnier takes to be the commentary on the first stanza (परावरे etc.) followed by long prolegomena. This is pro-

1 Cf. his edition of the *R̥g. Prāt.*, § I foot note.

2 Cf. his *Prātiśākhya du R̥g Veda* part I, pp. 21-22.

tably one of the reasons why he does not give the introductory stanzas 2-8 in his text

To me it appears, on the contrary, that Uvata either was not cognizant of the existence of the introductory stanzas, or, at least, did not regard them as forming a part of the Rġveda Pratiśakhya and consequently could not have written a commentary on them either independently or on the basis of another commentary. The strongest argument is that in the discussion, at the end of the commentary on I 3, based on the relative meaning of the words आदितः and उत्तराणि in the first two Sūtras of the Pratiśakhya, which imply a fixed order of the alphabet, Uvata takes for granted that there was no portion of the Pratiśakhya giving at least a fixed order of the alphabet. He winds up the discussion by saying that though no fixed order of the alphabet is given in this Pratiśakhya, the order referred to is one of the two popular orders, and the particular order followed in this Pratiśakhya is proved, not by a direct appeal to the introductory stanzas containing the alphabet, but by an implication from the usage of the Pratiśakhya itself. The important passages in this discussion are as follows

ननु कथं वर्णसमाग्रायमनुपदिश्येव—अष्टौ समानाक्षरायादितः (११) इति । उपदिष्टस्य हि व्यपदेश एवगुणयत आदित इति । नानुपदिष्टस्य । तथा—चत्वारि सभ्यक्षराण्युत्तराणि (१२) इत्युत्तरव्यपदेशो नैव षट् इति ॥ नैव दोषः । उपदिष्टो वर्णसमाग्रायो लौकिको विद्यते ।.....ननु यदि लौकिकोऽत्र वर्णसमाग्रायो पठ्यते, एव तर्हि तथानुपूर्व्या भवितव्यम् ।..... सत्यम् । आचार्यप्रवृत्त्या क्रमोऽन्यथानुमीयते ।.....उभे अध्येते आनुपूर्व्या लौकिकस्य वर्णसमाग्रायस्य द्रष्टव्ये ॥

It is clear from this that the whole of this discussion would be out of place and irrelevant if Uvata was cognizant of the existence of at least the two introductory stanzas अकारर्क्षी, etc., as a part of the Rġveda Pratiśakhya, and much more so if he himself was the author of the commentary on them.

The same conclusion is further strengthened by comparing the following passages in Uvata's commentary —

On I 6, Uvaṭa says लृकारस्य मानिकस्य.....सर्वशब्देन ग्रहणं न भविष्यति स्वरशब्देन ग्रहणात् । धातोः स्वरः कस्ययताल्लृकारः (१३।३५) इति लृकारस्य स्वरसंज्ञा । Uvaṭa's reference here to XIII 35, instead of to पदाद्यन्तयोर्न लृकारः स्वरेषु in the introductory stanzas, shows his ignorance of the latter. Notice also यौ च वक्ष्यमाणौ स्वरो—धातोः स्वरः कस्ययताल्लृकारः, etc., in the commentary on I 19.

In the commentary on I 22, Uvaṭa, while recapitulating what has gone before, begins only from अष्टौ समानाक्षराद्यादितः (१।१) without referring to the introductory stanzas.

Finally, while commenting on I 65, Uvaṭa takes pains to explain ऋकारादयः by ऋकारमादौ कृत्वा, which was quite unnecessary if he knew the fixed order of the vowels given in the introductory stanzas.

Moreover, had the introductory stanzas formed a part of the Prāṭiśākhya according to Uvaṭa, the question किमर्थमिदमारभ्यते as to the purpose of this Prāṭiśākhya, treated in the commentary on I 1, ought to have been treated somewhere in the commentary on the introductory stanzas, where it would have been quite in its natural place¹.

The author of the commentary on the above stanzas, however, answers (stanza 4, page 13) almost the same question in his own way, and while doing so describes this Prāṭiśākhya as merely a शिक्षाशास्त्र in opposition to Uvaṭa who, in his answer to the above question in I 1, thinks that the subject matter of the Prāṭiśākhya includes all the three शिक्षा, छन्दस् and व्याकरण. This opposition of views as well as the treatment of almost the same question in two different places proves, beyond doubt, the difference of authorship in the two different cases.

The introductory verses in the beginning of the Vṛtti (1 c, the commentary on the introductory stanzas) are not by Uvaṭa as

1 For other reasons proving the spuriousness of the ten introductory stanzas, see below.

is supposed by Roth, M Müller and other scholars. On the contrary they are by Viṣṇumitra himself. Roth's argument, based on the use of the third and first persons referring respectively to Viṣṇumitra and Uvaṭa, is not very cogent. Both of them might refer to the same person—a fact quite in keeping with the usage of Sanskrit writers. The other argument of Roth with respect to स वै पारिवदे श्रेष्ठ (in my edition स वै पारिवदे श्रेष्ठ) is based on mis-construing this phrase as referring to Viṣṇumitra, while in fact it refers to Devamitra, his father, cf. M Müller, p. I.

There are other traces to be found which prove conclusively that the two portions of the commentary, rather the two commentaries, are by different authors. The author of the above-mentioned introductory verses to the Vṛtti expressly says that he styled his work a Vṛtti, not a Bhāṣya, cf. योजिता वृत्ति and वृत्तिमारमे, which agrees with इति वर्गद्वयवृत्तिः in the colophon of that Vṛtti¹. While, on the other hand, Uvaṭa's commentary is called भाष्य at the end of almost all the *paṭalas*. Moreover, as shown above, Uvaṭa does not recognise the authenticity of the introductory stanzas, while the Vṛtti expressly ascribes them to Śaunaka, cf. अतोऽत्रापि शौनकाचार्यो भगवान् (introduction in stanza 1, page 4, अत आचार्यो भगवान् शौनको वेदार्थवित् (stanza 4, page 13).

The colophon at the end of the Vṛtti (ः ८, वर्गद्वयवृत्ति) is not quite clear. The apparent meaning that the Pratīśākhya (ः ८, the introductory stanzas) is by Viṣṇumitra is contradicted by the commentary (Vṛtti) itself, which ascribes the text to Śaunaka. The reading प्रातिशाख्यमाध्ये instead of प्रातिशाख्ये, though better, is also not free from difficulty. We shall revert to this question again in the following pages.

My conclusion, therefore, is that Uvaṭa's commentary begins from अतो समानाचार्यवदितः (I 1). It is true that the Vṛtti is

1 The question whether the introductory verses सूत्रमाध्यहृतः etc. and the वर्गद्वयवृत्ति are by the same author is discussed below.

generally found attached to the Bhāṣya, and this fact has been the source of the wrong view as to its relation to Uvaṭa. But my view that the Vṛtti is not an integral part of Uvaṭa's commentary is also supported by the fact that there are some MSS of Uvaṭa's commentary which do not contain this Vṛtti, cf. *Notices of Sanskrit MSS*, R. Mitra, Vol. IV, 1878, pp. 54-55, No. 1450, also Burnell's Classified Index, p. 2 a (the MSS 2,418 and 2,419 seem to be quite independent, the former being that of the Bhāṣya and the latter, most probably, that of the Vṛtti on the introductory stanzas)¹

6 THE PĀRŚADA-VṚTTI.

Before we discuss the relation of Viṣnumitra and Uvaṭa it is necessary to say something about the Pārśada Vṛtti—a commentary on the Rg Prāt which is partly, if not wholly, different from that of Uvaṭa, and about the authorship of which it is difficult to arrive at any definite conclusion. Apart from the four MSS (P¹ P² P³ W¹) of this Vṛtti already noticed, there is another which is described under No. 882 in *A descriptive Catalogue of the Sanskrit MSS, in the Government Oriental MSS Library, Madras*, Vol. II, Vedic Literature, Madras, 1905. I have cursorily examined the three Poona MSS (P¹ P² P³) together with that of the Whish Collection (W¹). A comparison of different parts² of these MSS shows that they in reality represent the same work, their differences amounting generally to mere differences of reading. The same thing applies to the Madras MS, as can be ascertained by comparing the passage from the MS quoted in the Madras Catalogue with the corresponding passage in the MS of the Whish Collection.

Nevertheless there are a few facts about these MSS which are rather puzzling. The Poona MSS P¹ P² (P³ ends only in the middle of *paṭala* II) differ from W¹ in their division of the *paṭalas*,

1. The MS G¹ also, as already noticed on p. 8 above, does not contain the *यमोदयवृत्ति*.

2. Cf., for instance, the Vṛtti on I.1 given below.

which, including that of *prāśa* XVI is exactly the same as that adopted by myself. The Madras MS 882 also seems to adopt the same division as is evident from its end-colophon given in the catalogue. It is to be noticed however, that its end (excluding the colophon) as given in the catalogue seems to be the same as that in Uvaṣa's commentary. In the only Poona MS (P¹) which is complete towards the end the conclusion on the contrary, is as follows (sic) य इदं वेद विशेषम् — भूतानि च त्रैलोक्यभजागतानि । सर्वाणि भूतानि च भक्तितो य इव जयत्येवमिरयामृतम् । इवम् जय (the following syllable is damaged) निरयामृतम् । श्रुत्वायं श्लोक द्विरङ्गि-
(-वङ्गि) रयामृतमिदम् ॥ यम् ॥ ७ ॥ इति पार्षदव्याख्यायामष्टादशम पटल ॥ तृतीयोऽध्याय समाप्त ॥ ६०३ ॥ समाप्तेय पार्षदव्याख्ये ॥ ॥
संवत् १६२६ वर्षे, etc. On the last page of the same MS is written in a different hand (s.c) बालकृष्णमहाराय श्रुतिप्रातश्चाल्यम् (after this a syllable is damaged) Below this line is written गणेश्वरस्य भाग Both these names seem to be those of successive owners of the MS.

Another noteworthy fact about these MSS is that, while the MS. of the Whitch Collection (W¹) begins a once as Eggeling has pointed out with अथैवमनाक्षराख्यादित्, P¹ reads before this with some slight variation the eight introductory verses [सूत्रमाध्यकृतं (in this MS सूत्रमाध्यविद्) to पृथक्ताम् (in this MS शीघ्रताम्)] usually found in the beginning of the Vṛtti on the ten introductory stanzas attached to the commentary of Uvaṣa but wanting in all these MSS of the Paṇḍita Vṛtti. In the Poona MS P¹, the first four being missing only a portion of the last of these eight verses is found in a slightly different reading. In the other two MSS (P² and the Madras MS. 882) the first one or more *paśā* are missing.

This commentary is invariably called *Paṇḍita Vyākhyā* in all the colophons in the Poona MSS. In W¹ it is sometimes (three times) called *Paṇḍita Vṛtti* and sometimes *Paṇḍita Vyākhyā*. In the Madras MS. 882 in the two colophons quoted in the catalogue, it is called *Paṇḍita Vṛtti*. The reason why I have selected the

latter title for my heading is partly to distinguish it from Uvaṭa's commentary which is also called Pārsada-Vyākṣṇī, but chiefly because this commentary is generally referred to as Vṛtti, as can be shown by verifying in this commentary most of the references to a Vṛtti in B¹, in marginal notes in B¹, or in a foot note on page 154 in B^a. But at the same time it is interesting to note that a passage, where a Vṛtti is mentioned and which forms a part of Uvaṭa's commentary according to all my MSS as well as B^a, is verbally repeated, together with the mention of the Vṛtti in this Vṛtti also. The passage occurs in the commentary on VII 33, and runs thus उपागन्वेति संहिताया न हस्यते । वृत्ताविदमुदाहरणं दृष्टम् । उपागस्या सोम्यास (सोम्या सोम्या P¹ ; सोम्या सोम्या P^a) इति । तस्माद्विहितम् । Perhaps this reference is to a Vṛtti anterior to this Pārsada-Vṛtti or it may be taken as a later addition.

As Prof Eggeling¹ says and as is evident from his comparison of a few interpretations of this commentary with those of Uvaṭa, this commentary differs considerably from that of Uvaṭa in the first four or five *paṭalas* while in the rest it is generally, word for word almost the same as that of Uvaṭa. It is difficult to say why Uvaṭa who seems to have based, as is shown below his own commentary on this commentary, should have retained, word for word this commentary in the latter part, while in the first few *paṭalas*, even when not differing from this he has written his own commentary. Or does it suggest that the whole of this Vṛtti is not by the same author? This is all the more probable as the scanty and doubtful evidence as to its authorship, shown below is confined to the first portion. The same suggestion cannot be applied to Uvaṭa's commentary, as Uvaṭa's name is given in almost all its colophons.

There seems to be no doubt that at least the first four or five *paṭalas* of this Vṛtti are anterior to Uvaṭa's commentary. This is evident from a few criticisms of Uvaṭa that are applicable to this Vṛtti. The division of Sūtras I 9 and 10, for instance, adopted

1 Cf M Müller's *Rg Prat* Introduction, pp. 22-32

in this Vṛtti = चतस्रोऽन्तस्यास्तत उत्तरे and अथ ऊष्माणः, while that of Uvaṭa is चतस्रोऽन्तस्यास्ततः and उत्तरेऽथ ऊष्माणः. The Vṛtti also expressly says that both the words तत, and उत्तरे are necessary in Sūtra 9. With this compare the remarks of Uvaṭa on I 10 यस्तु—चतस्रोऽन्तस्यास्तत उत्तरे—इत्येव सूत्रमिच्छति तस्य, etc. Again on I 62 the example given in the Vṛtti with regard to cerebralization (नत) is पश्यामनु प्र विद्वान्पितृयाणाम्. Uvaṭa, however, in the commentary on the same Sūtra says एवे तदाहरण नास्ति ॥ उपाध्यायस्तु पितृयाणाम्-इत्युदाहरति । . . . ॥ एतच्चास्तु, etc. This important passage also shows that the Upadhyāya referred to here was probably identical with the author of this Vṛtti. These passages together with the artificiality of Uvaṭa's interpretations as opposed to the simplicity and naturalness of the same in the Vṛtti, as shown by Eggeling prove beyond doubt that at least the first few chapters of this Vṛtti are earlier in date than Uvaṭa's commentary.

As to the author of this Vṛtti, it is difficult to say anything with certainty. The reasons which cause this uncertainty are set forth in the next few pages. Here it may be pointed out, however, that Viṣṇumitra's name occurs in one of the eight verses which are found, as already stated, in the beginning of this Vṛtti in P³ and (partly) in P¹. Besides, the colophon at the end of *paṭala* I in P¹ runs thus (sic इति पार्षदव्याख्याया भट्टकुमारसौ (य) न्यमान (नो शेष्यमान, as given in the Poona catalogue) विष्णुमित्रकृता सूत्रा सहाया पदस्य नाम प्रथमः ॥). Excepting these two references, no other reference to Viṣṇumitra is found, as far as I can say, in any of the MSS. noted above.

7 THE RELATION OF VIṢṆUMITRA AND UVATA

As already stated the question as regards the relation of Viṣṇumitra and Uvaṭa is not easy to answer. From the conclusion that Uvaṭa cannot be the author of the *वर्गद्वयवृत्ति* coupled with the fact that Viṣṇumitra is mentioned as the author of a Vṛtti in the introduction (धृत्वाप्यकृत, etc.) to that Vṛtti, also that his name, as shown above, occurs in the colophon III

the same, one is tempted to conclude that the वर्गद्वयवृत्ति together with its introductory verses (सूत्रमाप्यकृतः, etc.) are by Viṣṇumitra. If this is so, it would appear that the latter is posterior to Uvaṭa, because he mentions a Bhāṣya and we do not know any other Bhāṣya except that by Uvaṭa. Otherwise, if Viṣṇumitra is regarded as the author of the वर्गद्वयवृत्ति as well as anterior to Uvaṭa, there is no reason why the latter did not recognize the authenticity of the ten introductory stanzas or at least did not refer to the fact. On the above supposition it must be admitted that we do not know anything about Viṣṇumitra's commentary on the rest of the Pratiśākhya, though it is clear from his remark उत्तरत्रानि विचारयिष्यामः (stanza 9, p 18) that he could not have written this वर्गद्वयवृत्ति alone.

The above supposition is, however, rendered doubtful by the inexplicable fact that the verses introductory to the वर्गद्वयवृत्ति are also found, as already stated, in the beginning of the Paṇḍita Vṛtti — at least in some MSS, also that in the colophon of *paṇḍita* I in P², as also shown above, the latter is ascribed to Viṣṇumitra. If this colophon is to be relied upon, and if the introductory verses in the Paṇḍita Vṛtti are in their original place, it would follow, this Vṛtti having been shown to be anterior to Uvaṭa, that Viṣṇumitra is also anterior to the latter, and most probably is the same as the Upādhyaya mentioned by Uvaṭa.

It might be said that the वर्गद्वयवृत्ति, as well as this पार्थद्वयवृत्ति, are both by Viṣṇumitra. Against this supposition it can be said, firstly, that both these Vṛttis are not found together in any MS. Secondly, the Paṇḍita Vṛtti on I 1 shows, as we have seen with regard to Uvaṭa, that the author of the same could not have been the author of the वर्गद्वयवृत्ति as well. I give below, in full, the commentary on the first Sūtra from the Paṇḍita Vṛtti, together with the various readings from its MSS as foot notes.

अष्टौ समानाक्षराण्यदितः ॥ वर्णसमाम्नायस्यादितोऽष्टावक्षराणि^१
 समानाक्षरसंज्ञानि वेदितव्यानि^२ । अ आ ऋ ॠ इ ई उ ऊ इति । समाना-
 क्षरसंज्ञायाः प्रयोजनम्—समानाक्षरे सस्थाने^३ (२ । १५) इति ॥ अत्रोच्यते ।
 वर्णक्रमे^४ विप्रतिपत्तिर्दृश्यते । अवर्णात्तरमृवर्णमेक उपदिशन्ति । उवर्णा-
 दपरे । तथा एकारात्परमोकारमेके^५ । ऐकाराद^६परे । तथा हकारं शकारात्पूर्वमेक
 उपदिशन्ति । सकारात्परम^७परे । तस्माद्विप्रतिपत्तिदर्शनादिष्ट^८क्रमार्थं वर्णो-
 पदेशः कर्तव्यः । न कर्तव्यः^९ । कृत एव वर्णोपदेशो^{१०} द्रष्टव्यः ।^{११}
 यद्य^{१२}मादित^{१३} उत्तराणीत्याह । नह्यनुपदिश्य वर्णानिते शक्याः^{१४}
 क्रमेण^{१५} प्रयोक्तुम् । एवमपि क्रमो न सिध्यति । कमश्च सिद्धः^{१६} । कथम् ।
 आचार्योपचारात् । द्वादश स्वरानुक्त्वाहान्यत्र^{१७}—ऋकारादयो दश नामिनः
 स्वराः (१ । १५) इति । तथा । परेष्वैकारमोजयोः (२ । १८) औकारं शुभमयोः
 (२ । १९) इति^{१८} । संप्येष्व^{१९}कारोऽर्धमिकार^{२०} उत्तरं युजोर्दकारः (१ । ३९)
 इति च^{२१} । तथा अष्टा^{२२} ऊष्माणः (१ । १०) अन्त्याः सप्त तेषामघोषाः
 (१ । ११) इति । दुस्पष्टं^{२३} च^{२४} प्राग्वकारा^{२५} चतुर्णाम् (१ । १०) इति च^{२६} ।
 एतेनोपचारेणा^{२७}वर्णाद्वर्णस्य परत्वमेकाराच्च^{२८} औ^{२९}कारस्य परत्वं हकारस्य
 च^{३०} शकारात्पूर्वत्वम्^{३१} ॥

१. -ष्टावक्षराणि W¹ P¹ omits वर्ण- to -राणि. २. P¹ adds आदितः
 अष्टौ ये वर्णाः. ३. P³, सस्थाने W¹, -तत्स्थान P¹ ४. वर्णसमाम्नाये W¹. ५.
 W¹ adds उपदिशन्ति. ६. ऐकारम् P¹ ७ W¹ omits, परम्. ८. P³,
 एतस्माद् P¹, एवं W¹ ९. इष्टं P¹ १०. उच्यते (for न कर्तव्यः) W¹.
 ११. -यो P³ १२ W¹ adds कथं. १३. यदा- W¹ १४. -तः। तत्
 W¹. १५. शक्या P¹, शक्ताः P¹ W¹ १६. W¹ omits क्रमेण. १७.
 सिध्ययेत् W¹ १८ P¹, आचार्योपचारात् अन्यत्र द्वादश स्वरा उक्ताः इह द्व
 P³, आचार्यस्योपदेशादुत्तरत्र दश स्वरानाह । W¹. १९. W¹ adds च. २०.
 -स्वे- W¹, -स्वे- corrected to -स्व- in P¹ २१ इतिकार P¹. २२.
 W¹ omits च २३. P¹, अष्टौ P³ W¹. २४. दुस्पष्टम् W¹, दुःस्पष्टम्
 P³, omitted in P¹ २५. P¹ omits प्राग्वकारा-. २६. P¹ omits च. २७.
 एतेनोपचारेणा- W¹ २८ उ- P³. २९. P¹, च omitted in W¹ P¹.
 ३०. W¹ adds सिद्धं भवतीति.

It is clear from this that the author of the Pārṣada-Vṛtti, who holds that there is no need of giving a fixed order of the alphabet in this treatise as it can be deduced from the usage of the teacher himself, cannot be the author of the वर्गद्वयवृत्ति. Now if this conclusion is accepted, it has to be decided whether the verses introductory to both these Vṛttis are really a part of the one or the other. In either case, the contradictory evidence of both the colophons noted above, as well as the presence of these verses in both the Vṛttis, remain to be explained. That the name of Viṣṇumitra is a source of confusion is further supported by its being mentioned, as shown elsewhere, in the last colophon of P, which represents, as already stated, the same work as the commentary of Uvaṭa, whose name is often mentioned in the other colophons of that MS.¹

1 (a) A Śrībhīṣikumāra is mentioned in Uvaṭa's commentary on the last Sūtra of the Rg. Prāt. We do not know whether he is the same as Viṣṇumitra who also was known as Kumāra, cf. कुमार इति यस्यते (Introduction to the वर्गद्वयवृत्ति). But the commentary on the last Sūtra being highly corrupt and largely out of place, as yet we cannot attach much importance to this doubtful piece of evidence. Cf. also the *Lists of Sanskrit MSS.* in *Private Libraries of Southern India*, by G. Oppert, Vol. II. In this volume six Prāśastakhyā MSS under Nos 7260 7401, 7963, 8602, 9067, 9652 are ascribed to a कुमारस्थामी. But unfortunately no further detail about the MSS. is given.

(b) Since 1921, when the above views regarding the Pārṣada Vṛtti and the relation of Viṣṇumitra and Uvaṭa were expressed, no further evidence has been available to me on the points in issue. Still, on further review of the conflicting facts, I am now inclined to think that the same can be reconciled in the following way.

It has been shown above that the Pārṣada-Vṛtti is definitely anterior to Uvaṭa's commentary. The MSS of the work, as known to me, can however be divided into two groups. The first group represented by W², and probably also by MS. No. 102 of Maharaj, is wanting in the introductory verses: सूत्रमाप्सवृत्तः (सन्महाप्सविदः 13 p³) सर्वान्प्रपञ्च शिरसा (मयः in p³) वृत्तिः etc. has no reference to Viṣṇumitra, and has its own division of the Paśas not agreeing with that of Uvaṭa.

8.. THE STYLE, METRE, GRAMMAR, AND VOCABULARY OF THE RG PRĀTIŚĀKHYA-STYLE

Making allowance for the metre, which ■ sometimes a cause of indirect as well as obscure construction, the style of the Rgveda Prātiśākhya is, on the whole, direct and clear. Though treating its subject, in most of the *paṭalas*, in the same way as other works in the Sutra style, as is evident from the uninterrupted string of

The second group, on the other hand, represented by P¹, P², P³, is characterised by the presence of the introductory verses, by a reference to Viṣṇumitra in the colophon to *paṭala* I (as in P¹), and by a division of the *paṭalas* (almost ?) the same as that of Uvata.

Similarly the manuscripts of Uvata's commentary also can be divided into two groups. The first group represented by some rare manuscripts (see para 1 page 47, above and its foot note) is wanting in the वर्गद्वयवृत्ति and probably also the spurious matter generally found in the commentary on XVIII 62. The second group represented by a majority of the available manuscripts of the work is, on the other hand, characterised by the वर्गद्वयवृत्ति prefixed to it by the presence of the said spurious matter, and, at least in one manuscript (■), also by the occurrence of the name of Viṣṇumitra in the colophon of the last *paṭala*.

In the light of the above facts it seems but reasonable to conclude that while the original text of the Pārsada Vṛtti is represented by the first group of its manuscripts, or at least by W¹, the second group of the same represents the text of the Vṛtti as revised or edited by Viṣṇumitra. The words लेख्य (संख्या- P³) दीपनिवृत्त्यर्थं विस्त (स्ता- P²)-
रार्थं क्वचित् क्वचित् । ज्ञातार्थपाठनार्थं (बहुदाहरणार्थं P³) च योज्यते
सा मया पुनः (शोधयतेय समासतः P³) ॥... तेनेय योजिता वृत्तिः
of the introductory verses clearly convey the idea of editing or revising, not of composing. I attach some importance to the reading तथा (तस्य P²) वृत्तिः कृता येन तमानेय प्रथम्य च (for तथा वृत्तिकृतः सर्वास्तान्प्रयशसस्तथा in verse 2) which is found in MS. No 490 of the Sanskrit College Library, Calcutta (see foot note 2 on page 41, above) and MS. No 55 of Poona (referred to on page 4). It shows that the original author of the Pārsada Vṛtti, who is referred to as Upādhyāya by Uvata in his commentary on I 62, was one Ātreya. Viṣṇumitra who according to the colophon of the वर्गद्वयवृत्ति should be taken as its author is certain-

short sentences, often without any finite verb, from the observance, however partial, of the Law of Anuvṛtti, and from the occasional treatment, without any word expressive of transition, of different unconnected facts in the same stanza, this Pratisākhya is free from most of the defects of that style. No attempt is made to economise words at the expense of the meaning, and there is no trace of that ingenuity which renders the style artificial and enigmatical. This can be illustrated by the presence of connecting words like **तु** and **पुनः**, and by many finite verbal forms. No doubt simple verbs like the copula are generally omitted, but in many cases the absence of a verb is also due to the requirements of the metre. The Law of Anuvṛtti is not strictly followed, otherwise words like **प्रवृत्त्याः** (I 73, नियमम् (III 22), **स्वरभक्तिः** (VI 36), **स्वरभक्तेः** (VI 50), as well as occasional repetition of **न** in successive Sūtras (cf VI. 7 and 8) could easily be avoided. There are no artificial or conventional

ly posterior to Uvata, and seems to belong to about the 15th or 16th century A D. As such it is but natural that the text of the Pārsada Vṛtti as edited by him bears traces of the influence of Uvata's commentary in the division of its *paśas* and possibly also otherwise.

One is tempted to suggest the same sort of solution for the conflicting facts regarding the MS of Uvata's commentary. It is just possible that Viṣṇumitra, after editing the Pārsada-Vṛtti, as an expert in the Pratisākhya (cf **स वै पारिषदेभ्यः** or **स वै पारिषदेभ्यः** in the introduction to the **वर्गद्वयवृत्ति**), also undertook the work of editing Uvata's commentary, and while doing so added, by way of an introduction, the **वर्गद्वयवृत्ति** coupled with its introductory verses to Uvata's commentary. This hypothesis would also explain the occurrence of his name in the end colophon of Uvata's commentary as found in P (and in H² which is probably based on P). It is difficult to say whether the reference to one Svāmī Kumāraputra in the stanza forming a part of the spurious matter in the commentary on XVIII ■ has also anything to do with Viṣṇumitra, who is spoken of as Kumāra in the said introductory verses.

The only difficulty about the above supposition is that in the introductory verses Viṣṇumitra only says **योजिता वृत्तिः** and not **योजित भाष्यम्**.

The whole question, however, must await its final solution until we have a critical edition of the Pārsada-Vṛtti.

technical terms to be found like those invented or used by Pāṇini (e.g. घ) or in the Vājasaneyī-Pratīśākhya (e.g. सिम्). The system of abbreviation known as प्रत्याहार in Pāṇini is also unknown to our Pratīśākhya¹.

It is a characteristic feature of our Pratīśākhya that almost every phenomenon of euphonic combination (संधि) is called by a technical term, and though it is sometimes not easy to distinguish the meaning of one from the other, and thus to assign their exact connotation, the terms are significant (अन्यर्थ). Moreover, these terms are not always referred to again in the Pratīśākhya, so that it is clear that they do not aim at brevity, as is the case with the artificial symbols of Pāṇini, about which Patanjali says: लघ्वर्थं सहाकरणम्. It is another question whether these terms were invented by the author of the Rg Prat., or were borrowed from other sources. That they were, most probably, not confined to the Pratīśākhya is shown by the fact that some of them are found in the other Pratīśākhyas, as, for instance, the names of different circumflex accents, and some not found in the other Pratīśākhyas are found in the Sankhayana-Srautasūtra, e.g. पञ्चालपदवृत्ति².

As regards the technical syntax of the grammatical technical language³, there is only one⁴ rule given in the Rg Prat. by which the letter to be changed is put in the nominative and the resulting letter in the accusative. The main object of similar Sūtras in Pāṇini⁵ is conciseness, and they are made use of consistently there. But the above rule is here sometimes disregarded in the wording of the Sūtras like II 10 which, were it not so, could be made more concise.

1 Cf. Bruno Lebach, *Zur Einführung in die indische einheimische Sprachwissenschaft*, II, *Historische Einführung und Dhātupāṭha*, Heidelberg, 1919, p. 31.

2 Śān Ś XII 13 6 Cf. Weber, *Indische Studien*, IV, 75.

3 Cf. Burdell, *On the Aindra School of Sanskrit Grammar*, 15, pp. 43 and 117.

4 I 58, Cf. also Bruno Lebach, *Zur Einführung in die ind. einh. Sprachw.* II § 53.

5 I 49, 50, 56, and 67. Similar rules are also found in the other pratīśākhyas, e.g. Vaj. Prat. I. 133-137.

The presence of such words as स्वाम् in II 21, स्वान् in IV 2, which are quite unnecessary in view of ययान्तरम् in I 56, also shows that the Prāṭiśākhya, in spite of its own rules aiming at brevity, is not very particular about conciseness.

In connection with this question of technical syntax, it will be of interest to note that the style of this Prāṭiśākhya presents a stage in the Sūtra style which is anterior to that of Pāṇini, and which might reasonably be regarded as transitional to the latter. Pāṇini¹, for instance, assigns new and peculiar meanings to the ablative and locative cases. Though no corresponding rules are found in the Rg Prāt., and though most often a word like परम् with the ablative (e.g. II 35 अकारात्परम्) and उदये with the locative (e.g. II 32 अकार उदये) is used, still in some cases the tendency to omit such words and to use the ablative (e.g. XIV 57 रक्तात्) or the locative (e.g. II 52 स्वरेण) by itself in the same sense is also noticeable. This partial rejection of such auxiliary words must be regarded as a precursor to their total rejection in Pāṇini.

Similarly the instrumental case, though mostly used with some such words as 'preceded by' (उपहित), sometimes stands by itself, and has the same meaning. The genitive case with proper names means 'in the opinion of', a word like मते being understood². If a Sūtra is meant to serve the purpose of an अविहार or general heading, a word like यथोक्तम् or यथोपदिष्टम् is almost invariably added, e.g. V L.

As regards the method of quoting Vedic words, it might be said, first of all, that they are, as a rule, not inflected by the author of the Prāṭiśākhya. They are given in whatever inflection they occur in the Sāmhitā. So that, unless they are followed by the words इति, एवम्, *a demonstrative pronoun or any two of the same, it*

1 Cf. Pāṇini, I. 1, 66 and 67.

2 Cf. Bruno Laebich *Zur Einführung in die Ind. eine Sprache.*
II § 52.

is sometimes difficult to make out in what relation they stand to the rest of the Sūtra, or to the Section, in which they occur¹. If, however, a rule is intended for various inflectional forms of a word, a word such as शब्द or प्रवाद is compounded with the stem form of the word². Then the word thus compounded is inflected as required. There are, however, a few cases where a Vedic word, in one case even an indeclinable, is inflected, cf इवे (II 55), नार्यदः³ (V 30), वैरवे⁴ (XIV 41). Vedic words also sometimes appear as compounded⁵ with some other words, e. g. येयुर्कशासुत्तरम् (VIII 11), स्वस्त्यउत्तराणि (VIII 14). In referring to a *gana* the word or the word-group beginning that *gana* is generally given in whatever form it occurs in the Saṃhitā; e. g. योनिमारेणादिषु (VII 4), चक्रुरादिषु (VII 47), in some cases, however, only the stem form of the word is compounded with the word आदि; e. g. सशूरादिषु (VII 48).

The words are not given, as might be expected in a Prātisākhya, in the Pada form, but rather in the Saṃhitā form, with the exception that the changes in a word supposed to have been caused by the association of a preceding or a following word in the Saṃhitā are not shown in the absence of those words, e. g. गृध्रय (XVIII 2), in the Saṃhitā गृध्रया, भवत for भवता (VII 22) भवय (according to most MSS.), instead of भावय⁶, in VII 33, seems to be an exception⁷. अस्कृत, instead of अकृत, in XI 9 is probably due to the influence of स्वसारम् in the same Sūtra. The Pada-forms अङ्ग.पाः and दुःप्र

1, e. g. VII. 14, 23, 50

2 e. g. IV 23 and 49 Cf. also नःकारे in VIII 19 87.

3. Only two forms, नार्यदम् and नार्यदाय, occur in R. V

4 According to some MSS.

5 Both Reg. and M. Muller give the words in such cases, separately, as if they were not compounded.

6 Cf. यावय in the same Sūtra and भावय in IX 32.

7 Cf. also अननु in IX 33.

in XIII 30 are given, because the Sūtra is meant only for the Pada-text

Excepting compound words, parts of which are sometimes given, words which are not compounds are generally quoted in full. In a few cases parts of simple words are quoted (cf IX. 26 and 32), but the fact is clearly recognised by the author himself (cf IX. 25, 31 and 34). In the two other similar cases, हि for नहि (IV 97) and (according to some MSS) व for वयति (VIII 18), the author does not say anything to that effect. With regard to the former, Uvaṣa says नहीत्येतत्तदे हीति यत्पदावयवग्रहणं तच्छब्दोन्मूलनमाह । With regard to the latter, Uvaṣa is silent, and this is one of the reasons why I have adopted the reading च for व.

If a Vedic quotation contains more words than are necessary to show the application of a rule, the extra words in such cases are generally meant to restrict the application of that rule only to that quotation. In some cases, however, this explanation does not hold good, the presence of extra words being quite superfluous. With regard to such cases, Uvaṣa says (II 77) अत्र येषां विशेषणपदानामुदाहरणानि न विद्यन्ते तेषां छन्दःपरिपूर्तिः फलम् ।

METRE

The *Rgveda-Pratishakhya* is composed partly in the Anuṣṭubh metre and partly in the Triṣṭubh or Jagatī metres.¹ There are a few irregular stanzas which generally, according to the prevalence of the Pādas, can be assigned to one or the other of the three metres. Besides, there are four stanzas with Pādas of nine syllables each, one with ten-syllabic Pādas, and one with six-syllabic Pādas. I give below a chart showing the number of stanzas in different metres in the different *paṭalas*, also their total number separately as well as together. I have not included the first ten introductory stanzas in this account.

1. Cf. A. A. Macdonell, *Bṛhaddevata*, Introduction, p. XXVI

Pāṭalas	Triṣṭubhs, some of them with 1 or 2 Jagati	Triṣṭubhs with one or two Pādas of 10	Jagatis	Jagatis, with one Pāda of 11	Jagatis, with two Pādas of 10	Anuṣṭubhs	Defective Anuṣṭubhs	Stanzas with all Pādas of 9	Stanzas with all Pādas of 10	Stanzas with all Pādas of 6	Miscellaneous stanzas
1st	2		2			1		1 (24th)			
2nd	15	3	2	3	2	16	2	1 (34th)			
3rd						19					
4th	22	..	3			14	2				
5th	16		1			10					
6th	14		1								
7th	13		2	2		14	2	1 (18th)	1 (27th)		(16th) Pādas 1 3 of 12 " 2, 4 of 13
8th	14	1	4	2		8					(7th) 1 3 of 12 2 of 13 4 of 14 (17th) Pādas 1 3, 4 of 9
9th	16	1	4			7					2 of 12

Page	Irregular, some of them with 1 or 2 jagati Padas	Triangles, with one or two Padas of 10	Jagatis	Jagatis, with one Pada of 11	Jagatis, with two Padas of 10	Anugubbas	Defective Anugubbas	Stanzas with all Padas of 9	Stanzas with all Padas of 10	Stanzas with all Padas of 6	Miscellaneous stanzas
10th	29	1	1	1	1	14	1	1	1	1	(26th) Padas 1 of 12; 3 of 13, 2, 4 of 11
11th	5	1	2	1	1	14	1	1	1	1	
12th	11	1	1	1	1	14	1	1	1	1	
13th	29	1	1	1	1	14	1	1	1	1	
14th	29	1	1	1	1	14	1	1	1	1	
15th	18	1	1	1	1	14	1	1	1	1	
16th	18	1	1	1	1	14	1	1	1	1	
17th	18	1	1	1	1	14	1	1	1	1	
18th	9	1	1	1	1	14	1	1	1	1	
Total	202	9	50	8	2	215	17	4	1	1	4

Grand Total 519

Triṣṭubh Pādas occasionally interchange with Jagatṣ Pādas excepting those in *pāṭala* XVIII, which are not only free from this admixture but are of the type of the regular classical metres—Indravajra or Uṣṇigṇ. It will appear from the chart given above that the tendency of the work is to write either in Anuṣṭubh or in Triṣṭubh or in both. The Jagatṣ Metre is rarely used except in *pāṭala* XI, which is entirely in that metre. Moreover, the Jagatṣ metre employed in this *pāṭala* is of the type of the regular classical metre called Vamśastha, the only irregularities (according to some MSS.) being -योग- for योग in stanza 13, and दूयार- for दूय- in stanza 20. This exceptional character of *pāṭala* XI is very important as we shall see later on. Of the seventeen defective Anuṣṭubh stanzas, there are ten with one Pāda of nine syllables, one with two Pādas of nine, five with one Pāda of seven, and one with one Pāda of six. Of those containing one or two Pādas of nine, only a few Pādas begin with two short syllables. In some cases the excess of one syllable is due to Vedic quotations. In some cases, however, the excess is due to the restoration of the Sandhi between two Pādas, without which the end of the odd Pāda would not coincide with the end of a word e.g. IV, Stanza 33. All the Pādas having one or two syllables short contain Vedic quotations where the number of syllables can be restored by means of Vyūha in one case (XVI, stanza 15) Vyūha is expressly enjoined by the Pratiśākhya itself.

It would seem that there are about twenty seven instances of hiatus to be found between the Pādas of stanzas in the various metres in the Pratiśākhya. But the hiatus is generally removed, in most of the MSS., by euphonically combining the vowels. I have followed the manuscript practice in this respect, though from the point of view of the metre, the hiatus as a matter of fact, has to be restored in almost all such cases.

GRAMMAR.

With regard to euphonic combination, the rule¹ of changing final *aw* to *a* before *u* or *ṛ* and to *av* before other vowels is observed

¹ Cf. II 23 and 31.

in the best MSS : I have kept this difference. I have also followed the common practice of the MSS in dropping Visarjanīya before a sibilant plus a hard consonant, which is also supported by a rule (IV 36) of the Rg Prat. The omission of Visarjanīya also occurs sporadically in the MSS before a sibilant plus a nasal consonant or a semivowel. I have not followed this practice as it has no authority either in the Prātiśākhya or in Pāṇini. The MSS are not consistent¹ with regard to the nature of the nasal sound resulting from the treatment of a final *ṃ* like a Visarjanīya, it being represented sometimes by Anusvāra and sometimes by Anunāsika. I have universally adopted the latter, as *ṃ* is expressly enjoined by this Prātiśākhya (cf IV 80)². The Rg vedic practice of writing *ḍ* and *ḍh* as *ḍ* and *ḍh* between vowels is generally followed in the best MSS.

The Rg Prat. does not usually follow the rule of not euphonomically combining a final *a* or *ā* or any other monophthong³ with a following *r*, though a rule (II 32) practically to that effect with regard to *a* and *ā* before *r* is expressly laid down in the Prātiśākhya, e.g. रेफर्कार्कारपरः (V 23), सहवत्सर्त- (IX 21), त्वृकारात् (VII 1), मातेत्यृकारे (II 64). There are, however, two cases where this rule is observed, cf परिप्रश्नुपीन्द्रादिषु (V 43), पूरुपत्तवत् (for-ता) श्रुतावरीरिव (IX. 51). The latter occurs at the end of the first Pāda of a line. The hiatus is of course

is retained before a semivowel in युवन्पूर्वनिषीष्ट (IV. 69) The Vedic Sandhi of the final *n* in अस्मान् before *c* is retained in अस्माच्चमसान् (IV 75) but cf चमसांश्च (IV 74) The hiatus is not avoided in इडसंधौ (XIV 60), धुम्ने अविक्वाम् (XVII 43), while according to the first interpretation of Uvaṭa *a* is elided after a *Pragbhava* in अयरेऽष्टयक् (XIII 40) एषो¹ बृहती (XVIII 25) is another irregular Sandhi according to some MSS. The cerebralization shown in द्विर्षय, (II 80) should be confined to *chandas* according to Pāṇini.² I have adopted परणवति³ (XVI 90) instead of परणवति, which is required according to a Vārtika⁴ on Pāṇini (VIII 4, 42) The word सोष्मवान् (XI 25) is rather curious. Some MSS have attempted to correct it to सोष्मवान्. It might be taken as an unusual Sandhi of सः plus ऊष्मवान्, though the construction requires an accusative instead of सः, or it might be taken in the sense of 'the part (of a word) containing an aspirate' The only other possible way is to take it simply in the sense of 'an aspirate', the addition of either स (= सह) or —वत् being superfluous and irregular The reading नवकाष्ट (XVI 53) found in most MSS is probably another instance of irregular Sandhi for नवकोऽष्ट

The irregularities with regard to nouns, adjectives, pronouns, and verbs are also interesting The Vedic form ता instead of तानि is used in ता वरुणमानि (IV 14) Forms like पट्, एत⁵ (XVI 24), etc., are used⁶ in the sense of पट्कः, एतकः, etc. Possessive adjectives like अष्टी (IX 28), सती (XVI 20), द्वादशी⁷ (XVI 40), formed from stems which end in *n* according to the Sanskrit Grammarians⁸, occur very often विपश्चकाः (XVI 18) is probably for

1 See foot-notes in XVIII stanza 13.

2 Cf Pāṇini VIII 3 106.

3 अनाम्नवतिनगरीयामिति वक्तव्यम् ।

4 Cf Jāḍgurubhāṣya (p 65) on Rk sarvāṇukramanī (ed. A. A. Macdonell) Introduction IV 3 प्रत्येकान्वयिनः कनो लुक् छान्दसः । पट्कः । etc.

5 Cf the Vārtika शनृशसोदिनिश्छन्दसि on Pāṇini, V 1, 68

6 Cf Whitney's Sanskrit Grammar §§ 484 and 1230 ff

निः पञ्चकाः; or if it is a *dvigu* compound, both number and gender are noteworthy श्री is used without inflection in श्री भवति (II, 33). Names of *the Praggthas derived from compounds are often irregularly formed = g महाबाहूत¹ (XVIII 10), काकुमबाहूत² (XVIII 19) पद्याः (II 12) in the masculine is used with तानि, वचन = once used as a masculine (XIII 20) जीव as a name of a metre = used = a neuter (XVII 5) प्रेष्ठम्यादि in the neuter appears to be used for प्रेष्ठम्यादिः (XVII 49) The form परिपातयन्ति (XIV 37), which is the reading of all the text and commentary MSS for परिपादयन्ति, (if not a clerical mistake) may also be regarded as an irregularity, the latter reading being based only on marginal corrections of some MSS³

As regards compounds, Uvaṭa takes अन्यक्षरसंविद्धः (IV. 37) as equal to अन्यक्षरसंविद्धं पदव्यवाचि (XI 13), according to most MSS, appears for व्यवाचिपदम्. पादादिरन्तरच (IV 56) means पादादिः पादान्तरच

With regard to syntax, the nominative गायन्त्यः (XVII 4) is once used for the accusative. The accusative with इति instead of the nominative occurs with several words in XV 12 श्रुते = once used with the accusative (I 62) and several times with the ablative, e g XI 70 अवि = several times used with the ablative, but not in the same sense (cf Uvaṭa) e g शास्त्रादवि (XIV 64), एकाक्षरादवि (XVI 5) हवि in XI 61 is probably used with श्रुते, or it may be taken with त्रमे The forms of the demonstrative pronoun तद् are

1 Cf 'adguru'sya (p. 75) on Hk-sarvanukraman: Introduction, XI 4 उत्तरपदवृद्धिस्त्यान्दसो । अन्यथा माहावृद्ध इति हि माप्नोति ।

2 The Vṛddhi of the second member is not an irregularity if the words like बाहूत are taken in the sense of बृहती, etc., of the Vārttika छन्दसः प्रत्ययविधाने नपुं सके स्वाये उपसस्थानम् on Pāṇini, IV 2 = EI also बाहूते, Hk Prāt. XVII 5

3 The latter reading is also found in P¹ P², see foot-notes to XIV, stanza 11.

often used for those of एतद् or इदम्; e g IV 49, 61, 83. The imperfect वायसोऽब्रवीत् (XIII 48) has the sense of the present tense. The order of the words is occasionally disregarded, especially in the case of particles, e g च परक्रमे द्वे¹ (I 26). In one case the prefix is separated from its verb प्र बाध्नन्व उवाच (XI 65). With regard to prepositions, आ is separated from the ablative by one word in आ वा शेयात् (III 20), and so अनु from the accusative in सुमाधिम-ह्यानु (XI 63).

VOCABULARY.

As regards vocabulary, it may be pointed out first of all, that the Prātisākhya, as already stated, has many peculiar technical terms for the different euphonic combinations, some of which have not been noted elsewhere e g अन्वक्षरसंविच्छ्र (IV 37), अक्षरम् and नियत (IV 30)². The list of the names of different faults in pronunciation in *paṭala* XIV is also interesting. Other interesting words, some of which have not been noted elsewhere, are वत्स्य³ (I 46) from वत्स; मतिकण्ठम् (I 54) in the sense of an irregular formation, and equivalent to निपातनम् in grammar, प्रत्याम्नाय (I 61) meaning 'contradiction' as opposed to प्रत्याम्नायुः (XV 15) in the sense of 'to repeat' or 'to recite again' न्याय (I 53) equivalent to उत्सर्ग in grammar, द्विवचस् (I 71), प्रत्यय⁴ (IV 41 and 45) meaning a subsequent word or sound, as opposed to its meaning in Pāṇini restricted to an affix or suffix पूर्वपद (IV 50) beside पूर्वपद (IX. 27), समास (X. 16) in the general sense of अवयव, वैकृत and प्राकृत (II 34) from विकृति and प्रकृति; प्रवाद in the sense of both declension (e g IX. 5) and conju

1 Cf the commentary चकारो मिश्रक्रमः ।

2 As regards the interesting names of different metres (परमेष्टी, सूर्योदी, etc.) which occur in *paṭala* XVII it should be noted that most of them are also found in the *Viṅśasūtra* of Weber *Indische Studien*, VIII 108—113 see also in this connection pp. 324—327 of Vol III.

3 An emendation from वत्स्य; cf. Additional Notes (I 46) in Vol III.

4 Cf Bruno Leebich, *Zur Etymologie in die ind. eink. Sprache*, II, 35 86 and 50.

gation (X. 7), वृत्ति (IV 38) meaning usage, स्थान in the sense of duration (VI. 39, XIII 7), स्वार (III 8) meaning स्वरित; स्वर्यते (III 17), विच्छेद (VI 47) for अमि, नघान; गुण¹ (XI, 10) in the same sense as in Pāṇini, द्वयोनि (XI 3) meaning a diphthong, चोदक (X 15) meaning परिप्रह; निराह (XI 16), निर्व्वन् (XI 62), यावन् (XI, 22), महाप्रदेश (XI 42), अण्ववसाय (XI 35), व्यवस्थन्ति (XVIII. 57), दोष (XI 47) meaning change, प्रसिद्ध (XI 66) meaning existence; सकल (XIV 25) in its literal meaning 'with parts', महत्² (XIV 49) meaning either a conjunct consonant or a heavy vowel, प्रस्वार (XV. 5) referring to ओकार; आकृति (XVIII 4, महासतोमुखा (XVIII 27), etc. It may be added that some of the words like अपृच्छ, उपधा are used here in their literal meaning, and not in the restricted sense given to them in other works. That is why they are not defined here as in Pāṇini or in other works³.

9 THE TEXT OF THE RGVEDA PRĀTISĀKHYA

The text of the RG Prāt consists of eighteen *paṭalas* divided into three *adhyāyas* of six *paṭalas* each. Each *paṭala* is divided into *vargas*. The *vargas* generally consist of five stanzas each, except at the end of a *paṭala* where they vary in length from three stanzas to six. This practice about the length of the *vargas* is, however, not strictly followed in *paṭalas* XI-XIII, XVI, and XVII.

A few MSS of the text (C², C⁴, and partly M) number the *paṭalas* separately for each *adhyāya*, but I have, following the majority of the text MSS as well as all my MSS of the commentary, numbered them consecutively for the whole work. That the division into *paṭalas* is really the most original can be proved by the internal evidence of the Prātisākhya itself, as it is referred to in Sūtras IV 20 and VI 16. That this is also more real than that into *adhyāyas* and *vargas* is clear from the fact that while the latter

1. Cf. Uraṭa.

2. Cf. Uraṭa.

3. Cf. Pāṇini, I. 2, 41 I 1, 65. See also Vā. Prāt., I. 151, I. 8; Ath. Prāt., I. 92; Tait. Prāt., I. 51.

divisions are merely artificial or mechanical, the former in to some extent based on the division of the subject matter. It is for this reason as well as for the sake of convenience that in giving references to the *Sūtras* or the stanzas of the *Prātisākhya* I have referred only to *pañjalis*, and not to *adhāryas* or *vargas*. This coincidence of the division of the *pañjalis* and that of the subject matter has mainly led me to include stanzas 53-60 in *pañjala* XVI. The ten introductory stanzas, having been elsewhere shown to be spurious, are not included in the text of the *Prātisākhya*. The commentary on them has also been separated from *Uvaṣa*'s commentary.

10 THE TEXT OF THE RĠVEDA PRĀTISĀKHYA • ACCORDING TO THE COMMENTARY OF UVAṢA

As we shall see later on, there are traces of successive additions to be found in the *Rg Prāt.*, and the text, as it has come down to us, cannot be the work of one and the same author. Before entering into the examination of this question it is better to say something about the text of the *Prātisākhya* adopted by *Uvaṣa* for his commentary, because in the choice of readings for the text, as already stated, I have given the chief weight to his authority so as to obtain as far as possible the text which he had before him in or about the eleventh century.¹

It has been shown above that *Uvaṣa* was not cognisant of the existence of, or at least did not recognize the authenticity of, the ten introductory stanzas. As they are wanting in the *Pañjāda-Vṛtti* which, as shown above, is, in all probability, anterior to *Uvaṣa*, and as the commentary on them is not by *Uvaṣa*, it is reasonable to assume that the stanzas were added to the *Prātisākhya* after *Uvaṣa*'s time. The fact that these stanzas are found in varying numbers in different MSS is another proof of their spuriousness. They are all wanting in W, and C⁵ has only the first. Another proof consists in this, that in all² the MSS of *Uvaṣa*'s commentary the numbering of *Sūtras*, stanzas, and *vargas* begins from अथोऽसौ-नाष्टरासदितः (I 1). Even in the text MSS, they are generally

¹ On the date of *Uvaṣa*, see below ('*Uvaṣa* and his writings').

² Cf. *Regner's Rg Prāt.*, part L p. 22 (top).

kept apart, and are not counted with the genuine stanzas of the *Prātiśākhya*. Of these ten stanzas, stanzas 5, 6, and 8 also occur at the end of the *Āturiya Prātiśākhya*.

The stanza *सिद्धाच्छन्दोव्याकरणैः*, etc., occurring in the commentary on the first *Sūtra*, is wanting in all the text MSS. Obviously it is a part of the commentary, and cannot be regarded as a part of the *Prātiśākhya* as prof. Goldstücker¹ was at pains to maintain.

In *paṭala* XVI the stanza *एकोचरो ययुर्वर्गः*,² etc., occurs in all the text MSS. either after the first or the second line of stanza 8. It is, however, wanting in the commentary MSS. except B³, where this stanza, followed by the remark *क्षेपकः*, is added by the scribe. There can be no doubt about the spuriousness of the stanza, because it is wanting in the commentary, and because it is merely a repetition of what is already said in XVI 11.

Stanza 10 of the same *paṭala* is, in the commentary MSS., written as a part of the commentary of the preceding *sūtra*, but taking into consideration the usual number (i.e. 5) of stanzas in a *vaṅga*, as well as owing to its occurrence in all the text MSS., it is, no doubt, a part of the *Prātiśākhya*.

Stanzas 50 of the same *paṭala* contains an extra line. This is the only instance of its kind in the *Prātiśākhya* and would readily suggest that the line is a later addition. It is found in all my text MSS. except W. It is found in my commentary MSS. also, but the commentary on it is omitted in I³. According to Prof. Regnier the commentary on it is wanting also in the Paris MS. and the Berlin MS. 394. That Uvata could not have regarded it as authentic appears from his commentary on XVII. 21. There he refers to the three stanzas (I 191, 10-12) of the *R̥gveda* as the instances where the metre, though doubtful according to the *Pāṇiniya*, is determined according to the number of the syllables. If this line were authentic and if the commentary on it, which quotes the first (*सुवे विरमा*) of the three *R̥gveda* stanzas as an instance of

1 See *Academy* July 1870, p. 27. Cf. also M. Müller, *Prāt.*, pp. IX and XI.

2 Cf. Regnier (part III, p. 140) and M. Müller (p. CCCIII).

महापृच्छि, were by Uvāṭa, it is clear that Uvāṭa's reference to them as of doubtful metre, in the commentary on XVII 21, is not quite appropriate. To meet this objection some of the MSS. add in the commentary¹ on XVII 21 ननु च षष्ठ्यै सप्तकं षट्क इति ये पठन्ति तेषामुदाहरणं न भवति । तेषां शिवा न सख्या सत्विति ।² This passage is obviously an interpolation as II is not found even in some of those MSS. which contain the commentary on the line in question. It would appear from this that though Uvāṭa might have read this line, as it is found in all the commentary MSS., he did not regard it as authentic, and that he did not comment upon it. There are other reasons also which conclusively prove that the line is spurious. Stanza 51 which follows this line while referring to 'these two groups' (भ्यूहयोरैतयो) does not refer to this line at all it refers only to the two Sūtras given before the line. It is clear that, had the line been genuine, it could not have been passed over in that reference. Another argument consists in this, that stanza 52 of *paṭala* XVI, though giving examples for the rule (XVI 75) which precedes this line and also for the following one (XVI 77) does not give any example for this line.

The second line (सपाते त्वेति, etc.) of stanza 51 of the same *paṭala* is found in all my commentary as well as text MSS. except W, which reads instead of it (sic) अष्टाक्षराक्षयं पादा. कश्चिद्वाद्यम् दो । Uvāṭa does not explain it, nor is its meaning quite clear. A marginal note in B³ says that the line is an interpolation (चेनक). To me it appears that the line is not an interpolation, but is a wrong reading which is the source of the obscurity of its meaning.

Stanza 19 of *paṭala* III, though found in all the commentary and text MSS., is not explained by Uvāṭa. This coupled with the fact that the stanza is added at the end of the *paṭala* at least shows that Uvāṭa did not regard it as authentic. Moreover, the stanza is a mere repetition of what is already stated in stanza 3. The last two

1. See foot-note to the commentary.

2. Cf. Egger and M. Müller.

stanzas (8 and 9) of *paṭala* XII seem to be of the same sort. They are also found in all the commentary and text MSS., but are not explained by Uvaṣa, though some commentary MSS. add *भृज्यवितौ*. It is noteworthy that the first of these two stanzas also occurs in the *Āṅg. Prāt.* (VIII 54, 55) and is fully explained there by Uvaṣa. The same applies to the last two stanzas (19 and 20) of *paṭala* XIII. The last one is omitted in W. Both are omitted in the MSS. P¹ add P² of the *Paṇḍita-Vṛtti*. Uvaṣa's commentary on XIII 47 shows that he did not regard the first of these two stanzas as a part of the *Prātiśākhya*. The five stanzas, dealt with above, are of the nature of 'floating verses'. That is the reason why some of them are found in the works of different authorship. Some of them may be regarded not as a part of the *Prātiśākhya* but as mere quotations by Uvaṣa and as such a part of his commentary. In their case, their occurrence in the text MSS. may be taken as subsequent to their occurrence in the commentary.

11 LACK OF UNITY IN THE AUTHORSHIP¹ OF THE *RGVEDA-PRĀTIŚĀKHYA*

As far as I can say, Prof. Regnier was the first to point out that the *Rg. Prāt.* is a work gradually built up. His critical remarks about the different *paṭalas*², in this respect, are a proof of his keen observation and accurate judgement. But unfortunately he did not deal with this question in detail, his criticisms being only of a general nature. Moreover, sometimes he seems to go too far when, without any further proof, he sees in a mere want of method or order in a portion of the *Prātiśākhya*,

1. As regards the date of Śaunaka who, according to the tradition, the first of the ten introductory stanzas, the introduction in the *Varaṇasavṛtti*, and Uvaṣa's commentary (on I 1 and XIII 1) is the author of the *Rg. Prāt.*, cf. Macdonell, *Bṛhaddevata Introduction*, pp. XXII-XXIV; Keith, *Āsteya Āraṇyaka Introduction*, p. 21.

2. Cf. for instance, his remarks at the beginning of *paṭalas* XIII and XVI.

cases Resolution (व्यूह)¹ is recommended only in the case of coalesced combinations, while for semivowels, intervention of a corresponding vowel (cf अदेयान्स्वरैः स्वरैः) is prescribed² Both these passages being integral parts in their respective places, the contradiction involved in them proves the diversity of their authorship. Moreover, the rule VIII. 40 was rather superfluous if both the parts were by the same author. The independent character of the last part as well as its later date of composition is further proved by the fact that Sūtras 32-40 of *paṭala* XVIII are either merely a repetition of or implied in Sūtras 19-26 and 37 of *paṭala* I, while stanzas 30, 31 of the former *paṭala* (XVIII) are merely a verbal repetition of stanzas 14 and 15 of *paṭala* XV where their occurrence is more natural than in *paṭala* XVIII. It is also, perhaps, of interest to note that the use of the expletive particle ए is peculiar to this last part. Moreover, the use of the preposition अवि with the ablative in the third part is in a slightly different sense from that in the first two parts.

The second part, comprising *paṭals* XIII XV, is lacking in that independent character which is found in the third part. Though *paṭala* XIII is a sort of collection of miscellaneous matter, and is not so uniform in character as *paṭala* XIV, which is wholly devoted to the description of various faults in pronunciation, both are, in their colophons in some MSS., and also by Uvāṇa³, called Śikṣā *paṭalas*, and the conclusion⁴ of *paṭals* XIV is applicable to both of them. *Paṭala* XV, which describes the mode of instruction followed in teaching the recitation of the R̥gveda, is called स्वाध्याय-पटल in its colophon in C⁵, or ब्रह्मवर्धि (वि-)पटल in B. Uvāṇa⁵ once refers to it as ओंकारपटल. Though not called विदारपटल, the latter *paṭala* may be considered a continuation of the two former, and can

1 As देहा in P. X. 103, 13 can be resolved into म ह्रा, cf Uvāṇa

2 So that अदेयान्स्वरैः in P. VII 52, 12 can be read as अियम्वदन्स्वरैः; cf Uvāṇa.

3 Cf the commentary on XIII 2^a (अनयोः विदारपटलयोः, etc.).

4 C^a XIV 13 C^b

5 Cf the commentary on XVIII 2^a (इयुक्तो ऽन्वोकारोऽकारपटले).

thus be grouped together with them as forming a part distinct from both the other parts

This part, however, is not quite independent of the first part, and is rather a sort of complement to the same. This is borne out by the fact that there are passages in the second part which clearly refer to the first part, cf. *तेषां स्थानं प्रति नादाच्छुद्धम्* (XIII 7) which refers to *नादः परोऽभिनिधानाद् भ्रुवं वचत्कालस्थानम्* (VI 39), cf. also XIV 1 where *साहितो यश्च घर्मः* clearly refers to the first part. Moreover, in one case it would appear that the description of the *karanas* in XIII 8 13 is something which is taken for granted in the first part, cf. VI 27. In spite of all these facts which might suggest the unity of the second part with the first, there are arguments which go to prove a later date of the second part. According to the first part (IV 82) the nasal sound following *ḍ* in the word *माश्चक्ष्वे* is Anungāsika, but in the second part (XIII 27) it is distinctly stated to be Anusvara. Uvāṭa tries to reconcile this contradiction by saying *शाखान्तरे किल माश्चक्ष्वे इति सानुस्वारं पठन्ति । तत्प्रदर्शयते ।* (XIII 27). But it is obvious that one and the same person can not be responsible for these contradictory views. Moreover, while according to the first part (I 10) Anusvara is included in the breathings (*ऊष्माणः*), we find it, in the second part (XIII 11), excluded from the same. The complementary nature, as well as a later date of these *paṭalas*, is further illustrated by the fact that while in the earlier chapters the Prātisākhya professedly (cf. II 1) deals with the constitution of the Samhitā text on the basis of the Pada-text, which is taken for granted, we find in the second part matters dealt with which are exclusively concerned with the Pada text, cf. XIII, 30. Though there are a few similar cases in the early chapters (cf. II 13, IV 81-82), they are mentioned there incidentally, or only for the sake of illustration of some term. Moreover, it is also noteworthy that the term *समापाद्यानि* is explained in XIII 31 after its use in the preceding Sūtra. A similar case is not found in the earlier chapters.

Though rather doubtful, but very interesting, proof for a later date of this second part is offered by the following fact. *Nāstikya* is

self, cf Sūtra 16 अस्मदेव्दिदम् । Stanzas 5 and 6 are of a general nature, while stanza 7 is really out of place in this Pratisākhya, because nowhere else does the Pratisākhya concern itself with the accent of particular words. The last two stanzas have already been shown to be probable interpolations.

There are stronger and more definite reasons with regard to the later date of *patala* XI. It can be proved by a comparison of the contents of this *patala* with those of *patala* X, that the former is a sort of commentary on the latter¹. A large portion of *patala* XI is obviously concerned with assigning reasons for some of the rules of *patala* X. On the other hand, many of the rules of *patala* XI are mere repetitions of those of *patala* X, there being no justification at all for their repetition of X 12-14 and XI 28-30. It seems that the author of *patala* XI accepted also some other opinions which are not found in *patala* X, cf XI 33, 45. We arrive at the same conclusion by a comparison of vocabulary, style, and metre of this *patala* with those of the rest of the first part, or even of the whole of the Pratisākhya. The word गुण appears for the first time in XI 10 in the same sense as in Pāṇini (cf Uvāṇa) दोष (XI 47) is used in the sense of विकार. The words अद्वियोनि (XI 2), आगम (XI 10), अनार्थविलोप (XI 58), are also noteworthy. The style generally of the whole *patala* specially of the last four stanzas, is argumentative, and seems to be more modern than that of the whole of the rest of the Pratisākhya. The exceptional character of this *patala*, as regards metre, has been already shown. All this shows a date of this *patala* later than that of the first ten *patalas*, and possibly of the other parts too, of the Pratisākhya.

There is no reason to question the unity of the first ten *patalas*. The opinion of prof. Whitney², as far as *patala* X is concerned, that the part of the Rg Prāt which concerns the construction of the Krama text is open to the suspicion of being a later accretion to the text, is contradicted by the fact that Krama is mentioned in I 62

¹ Cf. Regner's Rg. Prāt., part II, p. 66

² Cf. his Ath. Prāt. p. 577 (J. A. O. S., 1867)

(श्रुते नतोपाचरितक्रमस्वरान्), showing thereby that it must have formed a part of the original scheme of the work

12. UVĀTA AND HIS WRITINGS

From the evidence fortunately available in his works we are able, not only to determine the precise period when Uvāta lived, but also to know a few other details regarding his personal history. In the colophons of his commentary on the Rg Prāt, as well as that on the Vāj Prāt, he is generally described as आनन्दपुरवारतम्यवज्रट पुनडवट (or उवट or ऊवट or ऊज्रट). At the end of the 20th *adhyāya* of the *Mantra bhāṣya*, his commentary on the *Vajrasaneyi Samhitā*, the following stanza occurs —

आनन्दपुरवास्तम्यवज्रटा¹ ख्यस्य सुनुना ।
उवटेन कृत भाष्य पदवाक्यैः सुनिश्चितैः ॥

Again in the colophon given at the end of the same commentary, besides the above stanza also occurs the following stanza —

श्रुभ्यादीश्च नमस्कृत्य अवन्त्यामुवटो वसन् ।
मन्त्राणां कृतवान् भाष्य महीं भोजे प्रशसति ॥²

From the above quotations we can gather the following information regarding Uvāta —

- (1) that the name of his father was Vajraṭa
- (2) that Vajraṭa was a resident of Ānandapura, and
- (3) that at the time he wrote his commentary called *Mantra bhāṣya*, Bhoja was ruling over the earth and he himself was living at Avantī (or Ujjayinī)

Ānandapura has been identified with Vadanagar in Upper Gujarat, see *The Ancient Geography of India*, by A Cunningham,

1 The reading जैम्यटा-, instead of वज्रटा, is found in the Nirṇaya Sāgara edition of the book is certainly a mistake and is contradicted by the colophon at the end of the same edition. Jayyṭa is well known as the father of Kaiyyaṭa the commentator of the *Mahābhāṣya*.

2 For another reading not materially different, of the same stanza, cf Stein *Kāśmīr Catalogue* p XII

I, the Buddhist Period pages 493-94 As regards the Bhoja mentioned by Uvaṭa, he is undoubtedly the celebrated prince of that name who ruled over Malva from about 996 to 1051 A D This determines the period when Uvaṭa lived, i e from about the eighties of the tenth century to about the middle of the eleventh century A D¹

As regards his writings, his best known and most important works are the same as just referred to, i e

- (1) the ऋग्वेदप्रातिशाख्यभाष्य or पार्षदभाष्या,
- (2) the भातृमोदाख्यवाजसनेयिप्रातिशाख्यभाष्य, and
- (3) The वाजसनेयिप्रहिताभाष्य or मन्त्रभाष्य

The वेदायेंदीपिका or सर्वानुक्रमभाष्य wrongly ascribed to Uvaṭa in *The Catalogus Catalogorum*, Pt I, is really a work of Sadgururajya, not of Uvaṭa cf *Descriptive Catalogue of the Government Collections of Manuscripts, Deposited at the Deccan College, Poona*, Vol I, Pt I, 1916, page 28

Two other works (1) ईशावास्योपनिषद्भाष्य and (2) ब्रह्मसूत्रभाष्य are also ascribed to him in *The Catalogus Catalogorum*, Part III For the ब्रह्मसूत्रभाष्य, see page 378 of the Poona catalogue just referred to As regards the ईशावास्योपनिषद्भाष्य, it may be identical with the 40th *adhyāya* of his Mantra bhāṣya

As to the chronological order of his writings, I think it is possible to determine the same as regards his three important works It is obvious that Uvaṭa's reference, in the end colophon of his Mantra bhāṣya, to the facts that at the time he wrote that work he was living at Ujjayinī and Bhoja was ruling over the earth is mainly intended to attach some importance to his composition As he does not refer to the facts in either of his commentaries on the two Prātisākhyas, the two commentaries would seem to be earlier in date than the Mantra bhāṣya As between the two Prātisākhya commentaries, the commentary on the Rg Prāt seems to be earlier in date than the other The style of the latter is apparently more concise and accurate than that of the former Besides, a comparison

1 On the date of Uvaṭa see also Bhandarkar, *Report*, 1882-83 pp 3, 191, Sienu, *Kāśmir Catalogue* p XII

of the following passages from the two commentaries will at once show a maturer judgment of Uvaṭa at the time when he wrote his commentary on the Vaj Prāt. The passages under reference are as follows —

On Rg Prāt II 26 Uvaṭa says — अथ यामिः संज्ञामिः शास्त्रकृद् व्यवहरति तावत्यः स्वव्यवहारार्थाः । यामिर्व्यवहारो नास्ति तासां ज्ञाने धर्मफलम् ।

On Vaj Prāt I 54 he says — इह यासां संज्ञानां शास्त्रे व्यवहारो नोपलभ्यते पूर्वाचार्यसंज्ञास्ता चेदित्यस्याः शिष्यव्यवहारार्थाः । शिष्या आमिः व्यवहारेयुरिति । पूर्वाचार्यसंज्ञानुकथनमस्मिन् शास्त्रे मङ्गलार्थं च । पूर्वाचार्यं शास्त्रकीर्त्यपरिष्कारार्थं वा । यद्वा यस्या एते वर्या नित्या एवमेता अपि संज्ञा नित्या एव । एव च कृत्वा सर्वशास्त्रेष्वेता एव संज्ञा उपलभ्यन्ते । . . . आमिः संज्ञामिर्व्यवहरता धर्मो भवति । यद्वा नैव संज्ञा किन्तर्हि वर्यास्वरूपमनेन सूत्रेण कथ्यते । etc

The fact that Uvaṭa's commentary on the Rg Prāt is mostly based on an older commentary, the Paṇṣada Vṛtti, would also seem to show its earlier date than his commentary on the Vaj Prāt which is free from any blemish or weakness of this nature

13 UVATA'S COMMENTARY ON THE RĠVEDA PRĀTISĀKHYA

In the introduction to his commentary on the Vajasaneyi Samhitā, Uvaṭa, while pointing out the special features of a good commentary, says —

अथ व्याख्याधर्माः —

अतिरिक्तं पदं त्याज्यं हीनं वाक्ये निवेशयेत् ।
विप्रकृष्टं तु सदध्यादानुपूर्व्यं च कल्पयेत् ॥
लिङ्गं धातुं विभक्तिं च योजयेदानुलोम्यतः ।
यद्यस्याच्छान्दसं वाक्ये कुर्यात्तत्तत्तु लौकिकम् ॥

It must be admitted that in explaining the text of the Sūtras of the Rg Prāt Uvaṭa has on the whole successfully tried to approach this standard of a good commentary. Though his style is rather

loose, he is particular in pointing out the importance or significance of even such a small particle as च् or इति occurring in a Sūtra, besides adding examples and counter-examples to illustrate the Sūtras. That he possesses considerable circumspection and critical insight as a commentator will be borne out by the following passages only casually collected from his commentary —

अथ उपरिशब्दौ विशेषणत्वेनोपादीयेते भीरिवग्रहण च विशेषणग्रहणार्थम् (I 31)

द्वाविति पादपूरणः प्रथमपञ्चमाविति द्विवचनेनैव द्वित्वस्याभिरितत्वात् (I, 39)

ययोदकाहारस्य मत्स्याहारणमविरुद्धम् । यथा पुष्पाहारस्य फलाहारणमविरुद्धम् । एवमेतदपि प्रसङ्गादुच्यते (I 41)

ते वै विधयः सगृहीता येषां लक्षणं प्रपञ्चम् (I 70)

अतोऽयं व्यापकिक आचार्यः पुरस्तादपवाद चक्रे (I 77)

द्विवचकारकरणात्स्वयं दोषो न भवति (II 8)

इतिकरणः समाप्तिवचनः । चकारः समुच्चयार्थीयः (II 74)

अत्र येषां विशेषणपदानामुदाहरणानि न विद्यन्ते तेषां छन्दःपरिपूर्तिः फलम् (II 77)

वयगमानीत्यस्याप्यत्र योगो युक्तरूपः । छन्दोभङ्गमयादपस्तादुक्तः (IV 15)

ह्रस्वग्रहणं विस्पष्टार्थं दीर्घात्परस्य पद्यस्य चन्द्रशब्दस्याभावात् (IV 84)

नहीत्येतत्पदे हीति यत्पदायवग्रहणं तच्छन्दोभङ्गभयात् (IV 97)

अप्रातःप्रातिवचनोऽपिशब्दः (V 8)

His just criticism of the Vṛitikāra, his predecessor, while explaining Sūtras like I 1, I 62, as well as his masterly discussion of the various points at issue in connection with Sūtras like I 77, VII 1, VIII, 1 also add to his credit as a good commentator.

But in spite of the above merits he usually does not take the trouble to bring out the exact meaning of the technical names like अन्वक्षरसधि (II 8), चैप्र (II 23), उद्ग्राह (II 29), अकाम and नियत (IV 30), उपाचरित (IV 41), शौदाक्षर (IV 89), assigned to the various Sandhis in the Prātisākhya, nor does he care, with the solitary exception of ता (=तानि) in IV 14, even to notice the

UVATA'S COMMENTARY ON THE RIGVEDA PRATISĀKHYA III

irregular or unusual expressions of the Sūtras like गायत्र्य उपधारयेत् in XVII 4, or अवेऽपृथक्प्रुती in XIII. 40 (in the first interpretation), or सोष्मवान् in XI 25, and also other irregularities of the text pointed out by me above or in the Additional Notes in Vol. III.

Vedic words dealt with in the Sūtras are generally given before Vedic illustrations in the commentary. Yet exceptions to this rule are found in the commentary here and there. The practice of adding मृत्यम् or मृत्यं प्रत्युदाहरणम् in the case of counter-examples still to be traced out, or adding प्रेषिकम् or प्रेषः in the case of quotations from the Pratisākas is also not consistently followed in the commentary. But the charge of inconsistency in such cases should not of necessity be levelled against Uvaṭa. They may as well be due to the vagaries of the scribes.

In this connection I may also refer to the important cases of mistakes in the commentary or even in the Sūtras that I have had to emend or to point out in my Additional Notes. It is just possible that some of these mistakes or corruptions are due to the scribes themselves. Still there are cases, e. g. तसिल- (for तसि-) in I 1, अन्यतमत् (for अन्यतमम्) in II 12, अन्यतमस्मिन् in XI 66, which, it may be doubted, as already pointed out by me in the Additional Notes, are due to Uvaṭa himself.

In course of his commentary Uvaṭa has, here and there, briefly referred to or dealt with some interesting or important topics. It will be worth while to refer to them at this place. They are therefore shown below in the order in which they occur in the commentary —

- I 1 इतत्प्रातिशाख्यप्रयोनम् ।
- I 2 लृ लृ इत्यनयोः स्वरयोर्वर्णसमाप्ताये स्थानम् ।
- I 3 लौकिकस्य वर्णसमाप्तायस्य द्विविधः पाठः । तयोरेकतरमाभित्य च प्रातिशाख्यस्यास्य प्रवृत्तिः ।
- I 5 अनुस्वारस्य स्वरव्यञ्जनातिरिक्तत्वम् ।
- I 50 यमानां विषये विचारः ।
- VI 29. " "
- I 68 अधिकारस्य स्वरूपम् ।

I 77. निपातनस्य स्वरूपम् ।

II. 1. संहिताया विकृतित्वं पदानां च प्रकृतित्वम् ।

II 2 संहिता द्विविधा । आर्यैः क्रमसंहिता च ।

II 4. विवृत्तिस्वरूपविचारः ।

* II 5 and IV 1 सघीनां चतुःप्रकारत्वम् ।

II 60. यज्ञप्रयोगे पार्यदप्रपञ्चस्याप्रवृत्तिः ।

III. 6. 'क्रम' स्वरूपविचारः ।

III. 7. पदेषु एकादश स्वरा भवन्ति ।

VI. 6 ऊष्मणः परोषा स्पर्शानां द्विवचनविषय इष्टिः ।

VI 39 'भ्रु' च कालविषये विचारः ।

XI 65, 70, 71 क्रमपाठस्य क्रमकस्य च प्रशङ्गा ।

*, V XIII 1 वाचि प्राणस्य उदानस्य वा कार्यरूपत्वमिति विचारप्रसङ्गेन उदानस्य स्वरूपकथनम् ।

XIII 13 वर्णवैशिष्ट्यस्य पादकानामनुप्रदानसंघर्षस्थानकरूपपरिभाषाख्यानां मुख्यविशेषाणां वर्णनम् ।

XIII 21 वक्तास्त्रिगुणाः ।

XIII 22 अनुस्वारस्य विषये विशेषविचारः ।

XIII 27 शास्त्राभेदेनानुस्वारस्य पाठे मतभेदः ।

XIII 44 सप्तस्वरात्मकानां यमानां विचारः ।

XIV 30 विसर्जनीयस्य विषये विशेषविचारः ।

XIV 62 विवृत्तीनां स्वरूपम् ।

XIV 69 शैलिकस्य गुणवर्णना ।

XV 10 दाक्षिणात्यानां पारायणप्रवचनम् ।

XVII 6 छन्दसां देवताज्ञानस्य प्रयोजनम् ।

In connection with the above appraisement of Uvāṭa's commentary, however, it is necessary to bear in mind the following observation

I have already referred to the view of Prof Eggeling regarding the very close connection that is found, with the exception of the first few *paṭalas*, between Uvāṭa's commentary on the R̥g-Prat and the P̥arṣada Vṛtti. In the circumstances, until the P̥arṣada Vṛtti is properly edited and published, it is difficult to

point out the real merits or demerits of Uvaṣa's commentary. In so far as I have been able to compare the two commentaries of late, my impression is that Uvaṣa based his commentary on the Paṛṣada Vṛtti, and while in the first few (4 or 5) *paṭalas* he tries to be independent, or even a critic, of the Paṛṣada Vṛtti, in the latter parts he has mostly confined himself only to the part of an editor of the older commentary, which probably existed in his time in a very unsatisfactory and corrupt state. The unsatisfactory text of his own commentary in its latter portions (e.g. VIII 41 XII 21, *paṭals* XV as a whole, XVI 77 and 92 XVII 43, most of the verses quoted in *paṭals* VI, XI and XIV) is probably due to this very fact: i.e., due to the defective manuscript material of the Paṛṣada Vṛtti he had before him. As such, until a critically edited text of the Paṛṣada Vṛtti is available, the remarks we have made regarding the commentary of Uvaṣa, unless they refer to the first few *paṭals*, should be taken only as provisional.

14 EARLIER EDITIONS

THE EDITIONS OF REGNIER AND M. MÜLLER.

It was in 1919 that, while staying at Oxford as a Government of India State Scholar, I on the advice of Prof. A. A. Macdonell undertook to edit the text of the R̥gveda-Pratiśākhya and its commentary critically, together with an English translation of the Pratiśākhya and various appendices. Before that time three editions of the text and two of the text in the Sūtra form along with the commentary of Uvaṣa had already appeared. With a view to enable the readers properly to appreciate the need as well as the merit of the present edition, it is worth while to give here a brief account of those earlier editions.

The first edition of the text under the title of "Études sur La Grammaire Védique, Pratiśākhya du R̥g Vēda" with a literal French translation and a running commentary based on the gloss of Uvaṣa, together with extracts from the latter, was begun to be brought out by M. A. Regnier in 1857 in the Journal Asiatique and was completed in 1859.

The credit for bringing out the second edition of the text with a German translation and a running commentary based on Uvaṣa's gloss, together with extracts from the latter, goes to Prof M Müller. Though the first portion of this edition was laid before the public as early as 1856, it was brought to a close only by 1869.

As regards the relative merits of these two editions, it will not be amiss if I quote here the following words of Th Goldstucker from his notice of the same that appeared in the *Academy* (July 1870, pp 269-272) —

"Both editions contain a critical text of the *Pratiśakhyā*, derived from a careful collation of all the accessible MSS, of the work, a literal translation of it, and a running commentary based on the gloss of Uvaṣa, in both, the indices added are copious and accurate.

"The chief difference, therefore, between the two editions lies in the different views which the editors take of obscure parts of the text of the *Pratiśakhyā*, as well as of Uvaṣa's commentary. As Prof Müller, however, had the advantage of additional MS materials, and, at least in the largest part of his labours, of the edition of his predecessor, as well as of the results of ten years of Vedic philological research which intervened between the two works, his edition, as may be expected, marks a considerable advance. Yet, so great are the intricacies and obscurities in many parts of the *Pratiśakhyā* text and the commentary, that even where Prof Müller differs, and states his reason for differing, from M Regnier, it is not altogether certain that the views of the latter are wrong, and thus the French edition may still be consulted with advantage, and continue to hold the high position which it deserves."

The chief merit of the French edition lies in the fact that it contains copious extracts from Uvaṣa's commentary, which are generally followed by the editor, though sometimes he does not shrink even from expressing his criticism of the same. His whole-hearted devotion to his work and patient hard labour are evident from the references he has supplied for almost all the Vedic quotations, as well as from his useful and copious Indices. In a few cases he was the

first to point out the mistakes which are common to MSS (e.g. परिपातयन्ति in XIV 37) and the inconsistencies which are found between the text and the commentary MSS (cf तावद्यमनि, IV 14, and its commentary)

But the scantiness of the MS material, which, on the one hand, when compared with the admirable results he achieved, adds to his credit, is on the other hand responsible for many a shortcoming which is found in his edition

Though he refers in his notes to a few text MSS and one commentary MS (the Berlin MS No 394), mostly corrupt and defective, which he made use of indirectly, and if directly only partially, it appears that for the constitution of his text, as well as for the extensive extracts from Uvāṇa's commentary, he had to rely mainly on the Paris MS. Under the circumstances he was naturally not able to exercise much critical judgment in selecting his readings or even in checking those later readings or additions which are found in the Paris MS, e.g. cf my Additional Notes on अङ्गे in XIV 47, and परक्रमे in XIV 55. All such important cases have been pointed out in my Additional Notes

As regards the edition of Prof. M. Müller, it is true that he had the advantage of additional MS material and of the edition of his predecessor, and as such was able to discover some defects in the text of Regnier. But while doing so, he seems in some cases to have gone from one extreme to another. There are cases where, as generally pointed out in my notes, he also has adopted wrong or later readings. In some cases he has not even correctly understood the text or the commentary, e.g. cf my notes on I 26, I 64, III 24, III, 26, VI 6 VI 29, VI 52, X 8, XIV 69, XVIII 12

I need not say that I have derived considerable benefit from both these learned editions

It may be pointed out here that neither of the above two editions has anything to do with the edition of the commentary of Uvāṇa

THE BANARAS EDITION

The Banaras edition of the Rgveda Pratisākhya together with the commentary of Uvāṇa, edited partly by Pt. Yegala Kāśa Vyāsa

and, after his death partly by his pupil, Pt Prabhu Datta Śarma Gauda, was published in the Banaras Sanskrit Series in 1903

None of the editors gives any information whatsoever about the MS material used for the edition. From the few variants given as foot notes, however, it would appear that at least three MSS (क, ख, ग) were available to the editors, who, excepting giving a few variants here and there, do not seem to have made any proper use of the MS material at their disposal. Sometimes various readings are given in the foot notes even without referring to any MS. In view of these facts I am inclined to think that the edition at the most can have the value of only one MS. I say 'at the most', because the careless way in which the book has been edited, has deprived it of even the merit of a good MS.

It would be enough to refer here only to a few instances of carelessness on the part of the editors. On page 51, in the commentary on I 77, a large portion of the commentary is omitted. Again, on page 393 there is a large omission: several Sūtras together with their commentary are omitted altogether. On page 186, a large portion of the commentary is given only as a foot note. On page 29, six lines of an extraneous matter are included in the commentary.

In view of the above facts and also because the edition differed to some extent from my commentary MSS, I was at first rather sceptical about any reliability to be attached to this edition. But later on, finding that the extracts from Uvāṣa's commentary given by Borooah mostly agreed with the readings of B^a, I came to attach some importance to this edition. I have therefore treated it as an independent MS, with the limitation that while some of its mistakes which occur not infrequently, might be based on its original, others must be due to the carelessness on the part of its editors. It is obvious that an edition prepared at so careless hands must be open to all sorts of mistakes and shortcomings, and as such cannot have any status in the field of critical scholarship.

But in spite of all that is said above, I must say that B^a has proved of some help to me in selecting the proper readings. Not only this, in a few cases the true reading was found only in it. All

such cases have been shown in the foot notes or in the Additional Notes

THE CALCUTTA EDITIONS

The above remarks regarding the Banaras edition more or less apply also to the Calcutta editions of the text of the *Pratigakhyā* and the text together with the commentary of *Uvaṣa*.

The text of the *R̥gveda Pratigakhyā* under the title of the *Pargada Sūtra*, edited by Satyavratā Sāmāgrāmī, and the text together with the commentary of *Uvaṣa* under the title of the *Pargada-Sūtra Vṛtti*, edited by Hitavratā Sāmākanṭha, were both published in the *Uṣā* (a Sanskrit monthly, edited by Satyavratā Sāmāgrāmī) in Samvat 1953 (=1896 A D) and Śakābda 1827 (=1905 A D) respectively from Calcutta. None of the editors has given any information whatsoever regarding the MS material he used. Only a few variants, obviously haphazardly and carelessly selected, from four MSS called क, ख, ग and घ, are given as foot notes in both the editions. The editors have quietly passed over even those places of the text and the commentary where from the point of view of textual criticism it was most necessary to give various readings.

Even a most cursory glance through the³ editions is enough to convince that they are hardly of any value as critical editions and as such cannot be made a basis for any further edition. They were not available to me at first and when I came to have them rather late, I, for the reasons set forth above, found that it was practically of no use to take any notice of them for my edition.

15 THE PRESENT EDITION

In view of all that is stated already, it needs no explanation to justify the undertaking of the present edition. First of all, no critical edition of the commentary has been available so far. As regards the text, the very fact that such a vast MS material has been directly or indirectly utilised for its constitution places the edition

beyond the range of any comparison with the earlier editions, however admirable they might have been in their own times

It will be found that many of the obscurities and difficulties of the text have been cleared by this edition of the commentary. Still I cannot make secret of the fact that even now the commentary as edited by me seems to be unsatisfactory in several places, as already pointed out in the Additional Notes. It is so, because on the basis of the material at my disposal it was not possible to achieve any better results.

As a matter of fact it seems that the study of the *Pratīśākhya* literature in general, and of the *Rg Prāt* in particular, has been out of vogue for several centuries. That explains the corrupt state of the MSS both of the commentary of Uvata and the *Paṇḍita-Vṛtti*. That also must be the reason why *Saṃyana*, even on those points where it was most necessary to refer to the *Rg Prāt* in his commentary on the *Rgveda Samhitā*, has altogether omitted to do so.

It is hoped that the edition will be helpful not only in the revival of interest in the study of this important literature, but also in the study of the Vedic *Samhitās* in general and of the *Rgveda Samhitā* in particular.

16 ACKNOWLEDGMENT OF OBLIGATIONS.

It is now my most pleasant duty to thank all those who have in any way assisted in the production of the present work and its publication. I am first of all thankful to the late lamented Professor A. A. Macdonell, who not only advised me to undertake this work, but also helped and guided me in my researches and was kind enough to go through a very large portion of the manuscript of this work as originally prepared at Oxford. He was also helpful to me in facilitating the utilisation of the necessary MS material available in the different libraries in England and also in procuring some MSS from the Bhandarkar Oriental Research Institute, Poona.

My thanks are also due to the authorities of the important libraries on the European Continent—the Staats Bibliothek, Munich, the Staats Bibliothek, Berlin, and the Bibliothèque Nationale, Paris—

for kindly permitting me to use the MSS concerned when I visited those libraries. I am thankful to the late Profs. Wackernagel and Lüders for some valuable suggestions which they were kind enough to make when I visited them at Basle and Berlin respectively in 1922.

Since 1924 I have utilised further MS. material from the Oriental Manuscript Library at Madras as well as the Bhandarkar Oriental Research Institute, Poona. I am thankful to their authorities for their courtesy in lending the MSS or in providing their copies.

Finally I must also express my obligation to the various publishers for undertaking the publication of the different volumes of this work at their great expense and without any encouragement from other quarters.

Vaidika Svadhyaya Mandira,
Varanasi Cantt.,
Maghi Purpura, 2015 (V)
(23 2 1959)

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M D SHASTRI

नमः श्रीशौनकाय

परावरे ब्रह्मर्षिं यं सदाद्वरू वेदारमानं वेदनिधिं मुनीन्द्राः ।
 तं पद्मगर्भं परमं त्वादिदेवं प्रणम्यर्च्यं लक्षयामाह शौनकः ॥१॥
 माण्डूकेयः संहितां^१ चायुमाह सयाकारं चास्य माण्डूक्यं^२ एव ।
 समानतामनिले^३ चाम्वरे च^४ मत्वागस्त्योऽविपरिहारं तदेव^५ ॥२॥
 ध्वज्यात्मकृत्तौ शूरवीरः सुतश्च^६ वाङ्मनसयोर्विवदन्त्यानुपूर्व्ये^७ ।
 सन्धेर्विवर्तनं निर्मुञ्जं वदन्ति^८ शौद्धाक्षरो^९ चारणं च प्रतृपयाम् ॥३॥

(१) ब्रह्मर्षी C^१. (२) संहिता O^१; संहितायां M. M. (A). (३) B^१C^१O^१C^१O^१ M, B^२ (Comm.), M. M. (at, a); माण्डूक्य corrected to माण्डूक्य in O^१; माण्डूक्य B^२, B^३ I^२ (Comm.), M. M. (A) (४) O^१C^१B^१B^२, M. M.; समानतामेतन्निले O^१C^१O^१, M (corrects -म- to -मेय-), M. M. (at), (Paris MS. corrects -मेय- to -म- on the margin). (५) च चाम्वरे C^१. (६) तदेवं M O^१, ददेव O^१ B^२. (७) सुतश्च O^१ O^१ B^२ B^३, I^२ (Comm.); सुतश्च M, B^२ (Comm.), M. M. (८) यविपिगुत्या ■ [तु]र्द वदन्ति Comm. वदन्ति (for वदन्ति) M. (९) C^१ B^२ B^३, B^३ I^२ (Comm.), M. M. (A), M. M.; त्वागस्त्योऽविपरिहारं O^१ C^१ B^२ O^१ C^१ (M corrects शौ- to शू-), M. M. (at, n).

उभयं व्याप्तमुभयमन्तरेण^१

तथा^२ कामा^३ अन्ननाकोभयाख्याः ।

प्राणः पकारो^४ यच्च बलं शकारो^५

वाक्प्राणयोर्यश्च होमः परस्परम् ॥४॥

गुरुत्वं जघुता साम्यं ह्रस्वदीर्घभूतानि^६ च ।

लोपागमविकारश्च^७ प्रकृतिविक्रमः क्रमः ॥५॥

स्वरितोदात्तनीचत्वं श्वासो नादस्तथोभयम्^८ ।

एतत्सर्वं तु विज्ञेयं छन्दोभाषामधीयता ॥६॥

(१) उभयं—अन्तरेण C^३C^३C^३C^३C^३B^३ M, M. M. (at, a). The Comm. in B^३ B^३ B^३ I^३ seems to support this reading (the Comm. in B^३ reads उभयमुत्तरेण for उभयमन्तरेण, but that in I^३ corrects the former to the latter), though the text quoted in B^३ B^३ B^३ (also in M. M.) reads : उभयमन्तरेणोभयं व्याप्तमग्रे (अन्ते B^३); उभयमन्तरेणोभयं व्याप्तमग्रे (व्याप्तमग्रे omitted in I^३) इति केचित्पठन्ति Comm. उभयमुत्तरेणोभयं व्याप्तमग्रे M. M. (A). (२) तथा C^३O^३O^३C^३O^३B^३ M; तथा परे M. M. (at); परे B^३ B^३ B^३, M. M. (३) पकारे M B^३; पकारे O^३O^३B^३I^३B^३ (O^३ corrects -ये to -रे), M. M. (४) शकारो M; शकारः B^३; शकारे C^३O^३B^३I^३B^३, M. M. The readings पकारे and शकारे are supported by the Comm. (५) -मुत्तदि M O^३. (६) विकारश्च M B^३. (७) नादोभयं तथा O^३, नादस्तथोभये B^३. (८) च M. M. (९) -दी- O^३.

छन्दोज्ञानमाकारं मूतज्ञानं^१

छन्दसां व्याप्तिं स्वर्गामृतप्राप्तिम्^२ ।

अस्य ज्ञानार्थमिदमुत्तरत्र वक्ष्ये

शास्त्रमखिलं शैशरीये^३ ॥७॥

पदक्रमविभागज्ञो वणक्रमविचक्षणः ।

स्वरमात्राविशेषज्ञो गच्छेदाचार्यसंपदम्^४ ॥८॥

अकारकारावि उ ए ओ ऐ औ

पदाद्यन्तयोर्न लृकारः^५ स्वरेषु ।

आकारादीन्दीर्घरूपान्द्वितीयान्^६

ह्रस्वेषु पञ्चस्वपि तानि सन्ति ॥९॥

(१) -ज्ञानमाकारभूतं M B²; -कार (for -कार) M. M. (at); -ज्ञानं व्यापारं भूत- O⁶. (२) O⁶ has च छन्दसा for the whole पाद; छन्दसा B² B² (instead of छन्दसा). स्वर्गामृतप्राप्तिम् B² B² B², -Comm. also in B² B² I²; स्वर्गामृतप्राप्तिम् O⁶ M, M. M., B² (Comm.). (३) शैशरीये C⁶ B². (४) C⁶ M, B² B² (Comm.); गच्छेदाचार्यसंपदं C⁶ B² I², M. M. (गच्छेदा- O⁶). अथवा गच्छेदाचार्यसंपदम् इति पाठः Comm., -संपदं (for -संपदं) M. M. (a). (५) नलृकारः I², M. M.; न लृकारः in the rest, M. M. (A, at, Berlin MSS. 595, 691). - पद- (for पदाद्यन्त-) M. M. (Berlin MS. 691). (६) द्वितीया C⁶.

कलौ गधौ रु चछौ जमौ न

टठौ दढौ य तथौ तथौ न ।

पफौ धमौ म यरल्लवा हशयसा

अः णक णप अं इति वर्णराशिः कमश्च ॥१०॥३

(१) यरल्लव O⁴. (२) —सा अ णक णप अं B¹ O¹ C³; —साः णक णप I¹; —सा अः कः प अं M O²; —साः ञ्क णा O⁴; —स अः कः पः अं O⁵; —साः । अः ष्कः षः अं B²; —साः । अः । कः षः अं I²; णक णप णं M. M. (a); अ णक णप ः अं B³.

(३) —गधि- C⁴, M. M. (A, Berlin MSS.).

(४) O² adds : कलौ गधौ रुचछौ जमौ अटठौ दढौ पल्लवौ दपो नः । पफौ धमौ मो यरल्लवा हशयसाः कः दं ऽ इति वर्णराशिः कमश्च ॥२॥. M gives this on the margin as another reading. O¹ originally had this reading, but it was later on corrected according to the text adopted here.

(५) W omits stanzas 1-10. O⁵ omits stanzas 2-10, but on the margin the stanza beginning with माण्डूकेया and the stanza consisting of the two lines beginning with कथेर् & उभय are supplied by a later hand. O¹ I¹ and Reg. omit stanzas 2-8. B¹ O² O³ omit stanzas 3-8 excepting the two lines beginning with कथेर् and उभय which together form stanza 3.

§ On the spuriousness of these (1-10) stanzas see Introduction.

अथ ऋग्वेदपातिशाख्यम्

अथ प्रथमं पटलम्

अष्टौ समानाक्षराद्यादितसू^१ ततश्च चत्वारि सन्ध्यक्षराद्युत्तराणि^२ ।
 पते स्वरा^३ इपरो^४ दीर्घवत्प्लुतो^५ अनुस्वारो व्यञ्जनं वा स्वरो^६ वा^७ ॥१॥
 सर्वः शेषो व्यञ्जनान्येव^८ तेषामाद्या स्पर्शाः^९ पञ्च ते पञ्चवर्गाः^{१०} ।
 चतस्रोऽन्तस्यास्तत् चत्तरेऽष्टा उष्माणो^{११}ऽन्त्याः सप्त तेषामधोपाः^{१२} ॥२॥
 वगे वगे च प्रथमाधोपो^{१३} युग्मौ मांष्माणानुनासिकोऽन्त्यः^{१४} ।
 तस्मादन्यमब्रूमाने तृतीयं^{१५} गार्ग्यं स्पर्शं^{१६} प्रथमं शाकटायनः^{१७} ॥३॥
 धीजा ह्रस्वाः सप्तमान्ताः स्वराणाम्^{१८} अन्ये^{१९} दीर्घा^{२०} उभये त्वक्षराणि^{२१} ।
 गुरुणि दीर्घाणि^{२२} त्वेतेरेषां संयोगानुस्वारपरणि यानि^{२३} ॥४॥
 अनुस्वारो व्यञ्जनं चाक्षराङ्गं^{२४} स्वरान्तरे व्यञ्जनान्युत्तरस्थं^{२५} ।
 पूर्वस्यानुस्वारविसर्जनीयो^{२६} संयोगादिर्वा^{२७} च परस्मिन्ने द्वे^{२८} ॥५॥१॥
 मात्रा^{२९} ह्रस्वम्^{३०} तावदवग्रहान्तरं^{३१} द्वे दीर्घं^{३२} स्थितः प्लुत उच्यते स्वरः^{३३} ।
 अथः स्विदासी^{३४}दुपरि^{३५} स्विदासी^{३६}दधे प्लुतिमीरिव विन्दती^{३७} १^{३८} त्रिः^{३९} ॥६॥
 स्वरमष्टिः पूर्वभागक्षराङ्गं^{४०} द्वाधोयमी सार्धमात्रे^{४१}तरे च^{४२} ।

- (१) संयक्षराणि W. (२) रन्त्ये C^१ C^२. (३) दीर्घप्लुतो C^३, दीर्घप्लुतो C^४. (४) स्वागे M, स्वे C^५. (५) न्याः C^६. (६) वृणीय C^७. (७) एतावन्मन्ने C^८. (८) संयोगान्तर- C^९. (९) शरान्तो W. (१०) नन्दुत्तरस्य C^{१०}. (११) मात्राः C^{११}. (१२) गगः C^{१२}. (१३) -ति W. (१४) -दरात् C^{१४}, पूर्ववर्त्त C^{१५}.

अधोनान्या^१ रक्तसंहोऽनुनासिकः^१ संयोगस्तु व्यञ्जनसंनिपातः^१ ॥७॥
 पण्ड्योऽकारः^२ प्रथमपञ्चमौ च द्वा ऊष्मया^३ केचिदेता सरस्यौ^४ ।
 ऋकारल्कारावथ पष्ठ ऊष्मा जिह्वामूलीयाः प्रथमश्च वर्गः^५ ॥८॥
 तालव्यावेकारचकारवर्गाविकारैकारौ यकारः शकारः^६ ।
 मूर्धन्यौ पकारटकारवर्गौ^७ दन्तमूलीयस्तु तकारवर्गः^८ ॥९॥
 सकारैरेफजकाराश्च^९ रेफं वत्स्यं (वत्स्यं-मेके^{१०}) शेष औष्ठ्योऽपवाय^{११} ।
 नासिक्यान्^{१२} नासिक्ययमानुस्वारान्^{१३} इति स्थानान्यत्र यमोपदेशः^{१४} ॥१०॥१॥
 जिह्वामूलं^{१५} तालु चाचार्य आह^{१६} स्थानं ङकारस्य ॥ वेदमित्रः^{१७} ।
 द्वयोश्चास्य स्वरयोर्मध्यमेत्य संपद्यते स ङकारो ङकारः ॥११॥
 ङङकारतामेति स एव चास्य ङकारः^{१८} सन्नूष्मया संप्रयुक्तः^{१९} ।
 इळा साळ्हा चात्र निदर्शनानि वीद्बह्व इत्येतदवमदेयं^{२०} ॥१२॥
 न्यायैर्मिथ्रानपवादान्प्रतीयान्^{२१} सर्वशास्त्रार्थं प्रतिपद्यतुष्टम्^{२२} ।

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- (१) अधोनान्या O^१, अधोनान्या O^१. (२) पण्ड्यो O^१. (३) द्वाऊष्मया M. M. (४) -ङी- C^१. (५) Stanzas 7 and 8 are omitted in W. (६) -ङ- O^१. (७) इकारैकारौ W. (८) -ङी- O^१. (९) उकार- W. (१०) न्यस्यत्यमेके W, वत्स्यं मेके O^१. (११) औष्ठ्यो O^१. (१२) -पायः O^१ W, -यज्यं M. M. (A). (१३) नासिक्या C^१ W. (१४) नासिक्ययमानु- C^१. (१५) -नुस्वारा C^१ C^१ W. (१६) स्वार- O^१. (१७) यमो- O^१. (१८) -ङं C^१. (१९) मद (? for धार) W. (२०) व omitted in C^१ I^१. (२१) दाह W. (२२) पंन्यः C^१. (२३) निदर्शने दे C^१ O^१. (२४) -यमदे वु C^१ O^१.

स्थानप्रश्नेपोपदेशे स्वराणां ह्रस्वादेशे ह्रस्वदीर्घौ सवर्णौ ॥१३॥

असावमुमिति तद्भावमुक्तं यथोन्तरं^१ पादवचैव प्रैषान्^२ ।

प्राक्चानार्पादितिकरणात्पदान्तौ^३ स्तद्युक्तानां^४ तेन येऽसंहितानाम् ॥१४॥

सामवशा इति चेत्त्रापवादान्^५ कुर्वन्ति ये संपदं पादवृत्तयोः^६ ।

अप्रत्याम्नाये^७ षड्वचं^८ पद्यान्^९ श्रुते नतोपाचरितक्रमस्वरान्^{१०} ॥१५॥३॥

अष्टावाद्यानवसानेऽप्रगृह्यानाचार्या आहुरनुनासिकान्स्वरान्^{११} ।

तस्मिन्मात्रे शाकला दशान्त्याचार्यशास्त्रापरिजोपहेतवः^{१२} ॥१६॥

शुकारादयो दश नामिनः^{१३} स्वराः^{१४} पूर्वो नन्ता नतिषु नम्यमुत्तरम्^{१५} ।^{१०}

सहोपयोऽरिर्हितं एकवर्णवद्^{१६} विसर्जनीयः^{१७} स्वरयोपवत्परः^{१८} ॥१७॥

ओकार आमन्त्रितजः प्रगृह्यः^{१९} पदं चान्योऽपूर्वपदान्तगरचं^{२०} ।

पष्ठादपश्च द्विवचोऽन्तर्माजस्^{२१} त्रयो दीर्घाः^{२२} सातमिहौ च पूर्वौ^{२३} ॥१८॥

अस्मे युष्मे त्वे अमी च प्रगृह्या^{२४} उपोत्तमं नानुदात्तं न पद्यम्^{२५} ।

एकारश्चेतिहरयेन युष्मे रश्चोऽशृष्टो द्राघिष्ठः^{२६} शाकल्येन^{२७} ॥१९॥

कप्मा रेफी पञ्चमो नामिपूर्वो^{२८} महोऽपोवज्रमितरो ययोऽष्टम्^{२९} ।

(१) त्माय- (instead of तद्भावे) W. (२) पादवचैव O^४.

(३) -यादा O^४. (४) अप्रत्याम्नाये C^४; अप-ये (sic) W.

-त्याम्नाये omitted in O^४. (५) षड्वच O^४. (६)

-क्रमः श्रुतान् C^४; स्वरान् omitted in W. (७) दुर- for

आहुर- W. (८) -ष्टा O^४. (९) नामि O^४. (१०) This line

omitted in W. (११) -रितान् O^४ W. (१२) द्विवचोन्त्य- O^४.

(१३) -त्वेन O^४.

अन्तोदात्तमन्तर^१चाविर्ष्यये^२ स्पर्शे चोप^३ प्रत्यये पूर्वपद्यः ॥२०॥ ४॥

प्रातर^४ देवं भार्^५ वधराद्युदात्त^६ कानुदात्तम्^७ अविभक्त^८ तदादः ।

स्तः प्रागाथमे^९तशे कर्^{१०} दिवे कर्^{११} अपस्कर^{१२}त्सार्^{१३}विपूर्वमस्तः^{१४} ॥२१॥

स्वः स्वरितं^{१५} न समासाङ्गमुत्तर^{१६} स्वरदेशो^{१७}पूर्वपदेष्वा^{१८}वर्महः^{१९} ।

अनर्धचान्ते स्वरपोषवत्परगूधर्^{२०} न रेफेऽङ्गयासोऽमृगान्मही^{२१} ॥२२॥

वरवरावरिति चैकपादे व्यपपूर्वायसमासाङ्गयोगे^{२२} ।

पठथा मयोनी दिवि चक्षसा मदे पूर्वो^{२३}ऽचिपातीतृपामोत्तरेषु न^{२४} ॥२३॥

होतः सनितः पोतनेष्टः सोतः सवितनेतस्त्वष्टः ।

मातर्जनितभ्रातस्त्रात स्यातर्जनितर्धातर्धतः^{२५} ॥२४॥

जामातर्दुहितर्दतः प्रशास्तरजितः दितः ।

दोषावस्तरवस्पर्तः^{२६} प्रयन्तरचेङ्गधमुत्तमम्^{२७} ॥२५॥

दीधरभारवरीवारदर्द^{२८} दर्द^{२९}दर्धरजागरजीगः ।

वापुनः पुनरस्परक स्पर्^{३०} सस्वरहः सनुतः सपरस्वाः^{३१} ॥२६॥ ५॥

॥ इति ऋग्वेदप्रातिशाख्ये प्रथमं पटलम्^{३२} ॥

(१) अन्तोदात्तमन्तर- M; अन्तोदात्तमन्तरि- C^१. (२) -चा विर्यये
O^१ C^१ C^१ C^१ C^१ B^१ I^१ B^१, M.M.; -चाविर्ष्यये all the rest
(B^१ M O^१ W I^१ B^१), M. M. (a) and Reg. (३) चोप W.
(४) -दाएनविभक्त C^१ C^१; -दात्तमविभक्त C^१ C^१. (५) प्रगाथ- C^१ B^१.
(६) -करकार- W. (७) स्वरदेशो M; स्वरदेशो C^१; (८) -वर्महः M.
(९) -यमयाग्ययोगो W; -यमाग्ययोगो C^१. (१०) -रस्पर्त C^१;
-रस्पर्तः W. (११) -हः स्वः M; -हस्ता O^१. (१२) कः सारः
M O^१ C^१. (१३) सपरस्वाः O^१ O^१ C^१ (-जट- C^१). (१४)
This पटल is called गेहानपटल in C^१ and परिमाणपटल in W.

अथ द्वितीयं पटलम्

संहिता पदप्रकृतिः^१ पदान्तान्^२ पदादिभिः संदधदेति^३ यत्सा^४ ।

कालाव्यवायेन^५ स्वरान्तरं^६ तु विवृत्तिः^७ सा वा स्वरमत्तकाला^८ ॥ १ ॥

पदान्तादिष्वेव विकारशास्त्रं पदे दृष्टेषु यचनात्प्रतीयान्^९ ।

पदं पदान्तादिवदेकवर्णं^{१०} प्रक्षिप्तमर्थात्तुपूर्व्येण संधीन्^{११} ॥ २ ॥

एष स्य ॥ च स्यवाश्च पूर्वे भवन्ति^{१२} व्यञ्जनमुत्तरं यदेभ्यः^{१३} ।

तैऽन्वसारसंपयोऽनुलोमाः^{१४} प्रतिलोमास्तु विपर्यये च एव^{१५} ॥ ३ ॥

तत्र प्रथमाऽनृतीयभावं^{१६} प्रतिलोमेपु^{१७} नियन्तरे^{१८} धेतरेषु^{१९} ।

कृष्णा परिलुप्यन्ते त्रयाणां स्वरवर्जं^{२०} न तु यत्र तानि पथाः^{२१} ॥ ४ ॥

पुरपता तितरुना प्रकां नमरुकिभः ।

अन्तःपदं^{२२} विवृत्तयो^{२३} अतोऽन्याः पदसंधिषु^{२४} ॥ ५ ॥ १ ॥

समानाक्षरे सस्याने^{२५} दीर्घमेकमुमे स्वरम्^{२६} ।

इकारोदय पकारमकारः मोदयम्^{२७} तथा ॥ ६ ॥

(१) पदः W. (२) पदान्तान् C^१. (३) -देति C^२; -नेति C^३ W.

(४) यत्सा C^१. (५) -वा- C^१. (६) -न्तरं C^१. (७) -वृत्ति- C^१.

(८) -वा- C^१. (९) भवन्ति C^१ C^२ I^३ (C^१ corrects मतिं to भवति); the rest read मतिं. (१०) M B^१ C^१ C^२ I^३ B^४ I^५ I^६.

यदेभ्यः C^१ C^२ C^३ C^४ W, M. M. (११) -I omitted C^१. (१२)

-यः W. (१३) म C^१; न omitted C^१. (१४) नीति W. (१५)

-न C^१. (१६) सत्याने C^१.

चकारोदयः^१ ओकारं^२ परेष्वैकारमोजयोः^३ ।
 ओकारं युग्मयोरेते प्रशिष्टा नाम संधयः^४ ॥ ७ ॥
 समानाक्षरमन्तस्थां स्वामक्यश्च^५ स्वरोदयम्^६ ।
 न समानाक्षरे स्वे स्वे^७ ते क्षीपाः प्राकृतोदयाः^८ ॥ ८ ॥
 विसर्जनीयोऽरिफितो दीर्घपूर्वः स्वरोदयः ।
 आकारमुत्तमो^९ च ओ^{१०} स्वरौ^{११} ताः पदवृत्तयः^{१२} ॥ ९ ॥
 ह्रस्वपूर्वस्तु सोऽकारं^{१३} पूर्वं^{१४} चोपोत्तमात्स्वरौ^{१५} ।
 त उद्माहा^{१६} दीर्घपरा उद्माहपदवृत्तयः^{१७} ॥ १० ॥ ११ ॥
 ओष्ठयोन्योभु^{१८} भ्रमनोष्ठ्ये^{१९} वकारोऽप्रान्तरागमः^{२०} ।
 ऋकार उदये कथं^{२१} वावकारं तदुद्माहवन्^{२२} ॥ ११ ॥
 उद्माहायां^{२३} पूर्वरूपाण्यकारे प्रकृत्या^{२४} द्वे ओ भवत्येकमाद्यम् ।
 प्राच्यपञ्चालपदवृत्तयस्ताः^{२५} पञ्चालानामोष्ठ्यपूर्वा भवन्ति^{२६} ॥ १२ ॥
 अयाभिनिहितः संधिरेतैः प्राकृतवैकृतैः ।
 एकीभवति पादादिरकारस्तेऽत्र^{२७} संधिजाः^{२८} ॥ १३ ॥
 अन्तःपादमकारावेत्^{२९} संहितायां लघोर्लघु ।
 यकाराद्यक्षरं परं^{३०} वकाराद्यपि^{३१} वा भवेत्^{३२} ॥ १४ ॥

(१) आकारं O^१. (२) स्व- O^२. (३) चाहो O^३; चो (instead of च हो) W. (४) उद्- W. (५) ओष्ठ- W; ओष्ठ्य- O^४. (६) -त्मा- (for -द्मा-) W. (७) से O^५. (८) -ह- (for ल) O^५. (९) -पदवृत्तयः स्ताः O^६. (१०) -ह- O^६. (११) पदादि O^६. (१२) अतः- O^६. (१३) -वापयेत् O^७. (१४) परं वकाराद्यपि O^७; परं वकाराद्यपि O^६; परं वकाराद्यपि W; परं वकाराद्यपि C^६.

अन्याद्यपि तथायुक्तमावोऽन्तोपहितात्सतः^१ ।

अयेऽयोऽवेऽव इत्यन्तरकारः सर्वथा भवन्^२ ॥१५॥ ३॥

च इत्येतेन चा न प्र क च्चिः सवितैव फः ।

पदैरुपहितेनेतैः^३ ' सर्वैरवोदयाः परे ' ॥१६॥

अदादवत्रो^४ऽजनयन्ताव्यत्या अमेदयोऽपाष्टिगन्त्ववीरता^५ ।

अमुमुक्तममसयेऽनशामहा अय त्वचोऽवीरतेऽवांस्यवोऽरयाः^६ ॥१७॥

वासोवायोऽमिमुये क्वप्यः संक्रन्दनो धीजवनः स्वधावः^६ ।

एत्सादत ऋतावः सगम्यो हिरण्यशृङ्ग इति चोपधामिः^७ ॥१८॥

येऽरा रायोऽथ मेऽवायि नोऽदिरग्नेऽमिदासति ।

जायमानोऽमवोऽग्नेऽयं नृतोऽपोऽहोऽतिपिप्रति^८ ॥१९॥

जन्मयन्तोऽहि^९ मरुतोऽनुमत्री यवसेऽविष्वन्वयुनेऽजनिष्ट ।

वृत्रइत्येऽवीः समरेऽजमाना^{१०} मरुतोऽमदममितोऽनवन्त^{११} ॥२०॥ १॥

द्रुवनेऽर्चस्तवसेऽवाचि मेऽरपद्^{१२} दधिरेऽमा नहुपोऽस्मत्पुरोऽमिनत् ।

एष तेऽघां वहते^{१३} यमोऽदिनिर् जनुयोऽया सुवित्रोऽनु त्रियोऽपित^{१४} ॥२१॥

वपुपेऽनु विशोऽयन्त सन्तोऽवद्यानि खेऽमस्तः ।

- (१) अना— W. (२) भवत् C^१ C^२ (C^१ corrects भवेत् to भवत्); भवेत् M C^३; the rest have भवन्. (३) —नेतैः C^१. (४) अदादवत्रो W. (५) —वीरता W. (६) स्वधाव W. (७) श्रुतवानः C^१. (८) —भिरग्ने W; अभिरग्ने C^१ (instead of—हिरग्ने). (९) —म— W. (१०) जन्मन्तो हि W. (११) —मना M; C^१ corrects —मना to —माना. (१२) —रपद् W. (१३) वहते M. (१४) सृजते W.

भरन्तोऽवस्यवोऽवोऽस्तु बुध्न्योऽजो मायिनोऽधमः^१ ॥२२॥
 देवोऽनयत्पुरुषसोऽसुरघ्नो भूतोऽमि श्वेतोऽरुपस्तेन^२ नोऽद्य ।
 येऽजामयस्तेऽरदन्नोऽधिवक्ता तेऽवर्चन्त तेऽह्योभिः सदोऽधि^३ ॥२३॥
 स्वाध्वोऽजनयन्धन्वनोऽमिमातीरग्नेऽप दह मनसोऽधि योऽध्वनः ।
 योऽह्यस्तेऽविन्दंस्तपसोऽधि न योऽधि पादोऽस्य योऽति^४ ब्राह्मणोऽस्य
 योऽनयन्^५ ॥२४॥
 सोऽस्माकं यो द्वेपोम्योऽन्यकृतेम्यच् तेम्योऽकरं पयस्वन्तोऽमृताश्च^६ ।
 अन्योऽर्वाकेऽयो^७ इति नोदयेषु पुत्रः पराके च परावतश्च^८ ॥२५॥२५॥
 अन्तःपादं^९ च वयो अन्तरिक्षे वयो अस्या^{१०}अययो हेतयस्त्रयः ।
 यो अन्यसः शयवे^{११}अग्निनोभये^{१२}अवो अधि साज्जंयो^{१३}जामयः पयः^{१४} ॥२६॥
 प्रकृत्येति^{१५}करणादौ प्रगृह्याः^{१६} स्वरेषु चार्प्या^{१७} प्रथमो यथोक्तम्^{१८} ।
 सहोदयास्ताः^{१९} प्रगृहीतपदाः सर्वत्रैव^{२०}अपारान्तास्तु नेत्रे^{२१} ॥२७॥
 आप्यामेव संज्ययकापूर्वो विद्वत्तेरच^{२२}प्रत्ययः सन्नुकारः^{२३} ।
 ककारादौ स्वि^{२४}ति^{२५} पूपेत्यकारे न चेतदेकाक्षरसत्रपूर्वम्^{२६} ॥२८॥

(१) -वा C^६; B^१ omits -वो. (२) बुध्न्यो O^४. (३) भूता M. (४) विभेते (for श्वेते) O^६. (५) -रुपस्तेन C^६. (६) येति O^३. (७) -स्वर्तोमृतरच C^६. (८) अर्वाके W. (९) अयो W. (१०) अन्त W. (११) च omitted in O^३ O^६. (१२) अस्याः C^१ C^६. (१३) शयवे (instead of शयवे) O^६. (१४) -मिपनोभये (instead of -भये) W. (१५) सद्योयो C^६. (१६) चार्प्या C^६. (१७) सहोदयास्ताः C^३ W. (१८) सर्वत्रैव C^६. (१९) ने (instead of नेत्रे) W. (२०) विद्वत्तेस्तु C^६; C^३ corrects विद्वत्तेस्तु to विद्वत्तेरच. (२१) चेतदेकाक्षर- W; चेतदेकाक्षर- C^३; चेतदेकाक्षर- C^६; चेतदेकाक्षर- C^६.

अद्वा सम्राक्षी सुशमी स्वघोती पृथुघयी पृथिवीपा मनीषा ।
 अया निद्रा ज्या प्रपेति स्वराणां मुख्ये परे पञ्चमपष्ठयोश्च^१ ॥२६॥
 स्वरे पादादा उदये सचेति^२ ध्वन्तं जोषं चर्षणीश्चर्षणिभ्यः^३ ।
 पकारान्तं मित्रयोरस्मदीवन नमस्युरित्युपधं चेत्यष्टम्^४ ॥३०॥३॥
 पकारौकारपरी च कयश्चो लुशादवांग्^५ गोतमे^६ चामिनन्त^७ ।
 क्त्वा विघर्ता विपन्या कदा या मातेत्यृकारेऽप्यपादादिभाजि^८ ॥३१॥
 पृच्छेपे^९ भीषा पथेत्यकार^{१०} एवो^{११} अमिमत्रिषु सा प्लुतोपधा^{१२} ।
 सचादयो या विहिता विवृचयः प्लुतोपधान्वा अनुनासिकोपधाः^{१३} ॥३२॥
 सेदुं सास्मिन्सेममि सामिवेगः सेट्मवः सोपमां सौपथीरनु ।
 सास्मा अरं सोढ नः सेन्द्र विद्या सेति सास्माकमनवद्य सासि^{१४} ॥३३॥
 सेदग्ने सेदग्निर्वासिष्ठं सास्माकेभिः सेदुमः सेमे^{१५} ।
 सेना सेन सेमं सोदध्वं सेमां सोपां सेशे सेदीशे^{१६} ॥३४॥
 नू इत्या^{१७} ते सानो अन्वे वो अस्मे वासौ वेद्यस्याम् ।
 धिष्ययेमे नू अन्यत्रा विन् पादादौ नू इन्द्रोत्पवाक्^{१८} ॥३५॥३॥
 छदू अयाजोपिष्ठं धनर्चं शतचंसं दशोणये दशोणये ।
 यपोहिषे यपोचिषे^{१९} दशोणि स्वरोदयं पिवा इमं रयोब्ध^{२०} ॥३६॥

(१) निद्राद्राप्रति (instead of निद्रा ज्या प्रपेति) C^१.

(२) रच- O^१. (३) -णीभ्यः O^१. (४) दुर्षां गोतमे (instead of
दुदास्यांगोतमे) C^१. -क् गो- (or -यो-) W. (५) प- W.

(६) पृच्छेपे W. (७) -कारे C^१ C^१. (८) -वि W. (९) सेमे W.

(१०) सेमं O^१. (११) इत्या B^१. (१२) नू O^१. (१३) इन्द्रो- W;

इन्द्रो- C^१. (१४) -सिने (I) W.

वीरास एतन तमू अकृण्वँस्^१ सतारेव प्रेषयू रोदसीमे ।
 घन्वर्णसः सरपसः^२ सचोत^३ प्रधीव वीळू^४ उत्त सतवेजो^५ ॥३७॥
 अश्विनेव पीवोपसन्नानां महो^६ आदित्या^७ सपसामिवेतयः ।
 स्तोतव^८ अम्य^९ च सृजा इयम्यै सधेन्द्र सानो अन्यये स्वधामिता^{१०} ॥३८॥
 गोओपशागोअजीकप्रवादी^{११} मनीषा आ त्वा पृथिवी उत्त^{१२} धौः ।
 मनीषावस्यू^{१३} रणया इहाव^{१४} वृद्धतीइवेति च यथागृहीतम्^{१५} ॥३९॥
 योनिमारैगगादारैर्गु^{१६} आरैर्दुय्योण आवृणक् ।
 हन्त्यासत्रुप^{१७} आरुपितमनायुधास आसता^{१८} ॥४०॥ ८ ॥
 अस्त्वासतो निराविज्यद् अम्यादेवं क आसतः^{१९} ।
 स्यादृणद्भिरादेवो न्याविज्यदेनमायुनक्^{२०} ॥४१॥
 अहिह्मरिणक्पथं आयुत्तातामुदावता^{२१} ।
 रिक्थमारैग्य आयुक्त कुरुअवणमावृणि^{२२} ॥४२॥
 शुनरिचच्छेपं^{२३} निदितं नरा वा शंस पूषणम् ।

- (१) अकृण्वँ C^६; अण्वँ O^६. (२) सरपः M. (३) सचत O.
 (४) महे W. (५) आदित्यान् C^६, M. M. (६) स्तोतव O^६.
 (७) अम्य O^६ C^६, अम्य O^६ O^६ I^१, अम्य B^१ M; the rest have
 अम्य or अम्य. (८) -दो corrected to -दा O^६. (९) दत्त W.
 (१०) -वस्य O^६; -वस्य O^६. (११) इहाव W. (१२) च omitted
 in W. (१३) -ण् C^६. (१४) आरैर् O^६. (१५) -सप O^६ O^६.
 (१६) आसत W; आसता सचत O^६. (१७) आता- O^६. (१८) आसत W.
 (१९) -गः O^६. (२०) -दा- C^६. (२१) -वत W. (२२) उर्य- W.
 (२३) O^६ I^१ W M; -दे- (instead of -च्छे-) B^१ O^६ C^६ O^६ O^६.

नरा च शंसं देयं सा अनानुपूर्व्यसंहिताः । ॥४३॥

यतो दीपस्ततो दीपा निवृत्तयो द्विषयस्तुभयतः स्वरस्वराः ।

प्राप्यपञ्चाङ्गं उपयानिमोदयाः शाक्यस्य स्वस्वित्येतदा स्थितिः । ॥४४॥
॥६॥

॥ इति ऋग्वेदमात्रिशारङ्गे । द्वितीयं पटलम् ॥

अथ तृतीयं पटलम्

उदात्तरचानुदात्तरच स्वरितरच त्रयः स्वराः ।

आयामविश्रम्भान्तेपैम् स च्यन्तेऽक्षराश्रयाः । ॥१॥

एकाक्षरसमायेरो पूर्वयोः स्वरितः स्वरः ।

तस्योदात्तरोदात्तादपमात्रार्पमेव वा । ॥२॥

अनुदात्तः परः शेषः स उदात्तश्च विर्न चेत् ।

उदात्तं चोन्त्ये किञ्चिन् स्वरितं वाक्षरं परम् । ॥३॥

उदात्तपूर्व स्वरितमनुदात्तं पदेऽक्षरम् ।

अतोऽन्यत्स्वरितं स्वारं जात्यमाचक्षते पदे । ॥४॥

- (१) -पूर्व- C⁴; -पूर्व- omitted in C⁶. (२) स्वरः B¹ C¹ C³ C⁵ C⁶. (३) प्राप्य- C⁶. (४) -ञ- C⁴. (५) This पटल in called संविपटल in C⁴ and संदिवान्पटल in W. (६) स्वराश्रयः (for त्रयः स्वराः) C⁶. (७) -अ- C⁴ C⁵ C⁶ I¹ B² I² B³, Reg., M. M.; -स- B¹ B³ M C¹ C³ C⁵ W. (८) स्वर- C⁴. (९) स्वरितस्वरः C⁴ W B³. (१०) -र्ध- एव C⁶. (११) अनुदात्तः C⁶ I¹. (१२) C⁴ C⁶ I¹ B²; उदात्तः C¹ C³ C⁵ C⁶; M corrects उदात्त to उदात्तः. (१३) चो- C⁴.

उभाभ्यां तु परं विद्यात् ताभ्यामुदात्तमक्षरम् ।
 अनेकमप्यनुदात्तं न चेत्पूर्वं तथागतात् ॥५॥ १॥
 उदात्तवत्येकीभावः उदात्तं संध्यमक्षरम् ।
 अनुदात्तोदये पुनः स्वरितं स्वरितोपधेः ॥६॥
 इकारयोश्च प्रश्लेषे सौप्राभिनिहितेषु च ।
 उदात्तपूर्वरूपेषु शाकल्यस्यैवमाचरेत् ॥७॥
 मापङ्गुकेयस्य सर्वेषु प्रश्लिष्टेषु तथा स्मरेत् ।
 इत्येकीभाविनां घर्माः परैः प्रथममाविनः ॥८॥
 उदात्तपूर्वं नियतं विवृत्त्या व्यञ्जनेन वा ।
 स्वयतेऽन्तर्हितं न चेदुदात्तस्वरितोदयम् ॥९॥
 विवृत्तैरोव्यञ्जनौ सौप्राभिनिहितौ च तान् ।
 प्रश्लिष्टं च यथासंधि स्वारानाचक्षते वृथक् ॥१०॥ २॥
 स्वरितादनुदात्तानां परेषां प्रचयः स्वरः ।

(१) -भावः O^१. (२) O^१ corrects -वेः to -यः on the margin. (३) प्रश्लेषेषु B^१. (४) O^१ O^१ B^१ B^१ W, Reg., M.M. (-नो corrected to -नी); -भाविनो M C^१ O^१ O^१ B^१ I^१ B^१; I^१ C^१ correct -भाविनं to -भाविनो. (५) निर्दत्तं W. (६) स्वयतेर्हितं O^१; स्वयतेर्हितं W. (७) उदात्तः C^१ C^१; उदात्तः corrected to उदात्त M. (८) -संधिः B^१ O^१ B^१; -संधिः corrected to -संधि in M. (९) साप- O^१ C^१ C^१ I^१ M (स्व- corrected to स्वा- in M) B^१ I^१; साप- B^१ C^१ C^१ (O^१ corrects सा- to स्व-) C^१ W B^१ B^१, M. M., Reg. (१०) प्रचय- C^१ M (-यः corrected to -य in M) W B^१, Reg.

उदात्तप्रतिज्ञां यान्त्येकं द्वे वा यदृनि वा^१ ॥११॥

केचिरेकमनेकं वा नियच्छन्त्यन्तत्रोऽक्षरम् ।

था वा शेषा^२त्रिषुषं तूदात्तस्वरितोदयम्^३ ॥१२॥

नियमं हारणादेके प्रचयस्वरगमनम् ।

प्रचयस्वर आचारः शाकल्यन्यनरेययोः^४ ॥१३॥

परिमदे स्वनापोन्तात् तेन वैष्णवोऽक्षरान् ।

परेषां^५ न्याममाचारं व्याट्टिस्तौ चेरस्वरो परो^६ ॥१४॥

यथा मधीयमानानामनेकीभयतां स्वः ।

उपदिष्टमन्या विद्यादक्षगणामयमहे^७ ॥१५॥१॥

पद्यादी^८स्तु द्व्युदात्तानाममहितवदुत्तरान्^९ ।

जात्ययदा तथा वान्मौ^{१०} तन् शचीति पूर्वयोः^{११} ॥१६॥

त्रिमात्रयोरुत्तरयोरन्त्यापि प्रचयस्वरे ।

मात्रा न्यम्ननरेकेयाम्^{१२} समे व्याट्टिः समस्वरे^{१३} ॥१७॥

अमदिग्वान्स्वरगन्धूयाद्^{१४} अत्रिकृष्टान^{१५}कम्पितान् ।

स्वरितं नातिनिर्हययान्^{१६} पूर्वो नातिप्रितयेत्^{१७} ॥१८॥

- (१) उदात्तः C^१; उदात्तः corrected to उदात्त- in M. (२) -दात्तः C^१C^०; -दात्तः corrected to -दात्त- in M. (३) प्रचयः B^१C^१O^१ C^०C^०O^०B^१. (४) प्रचयः B^१MO^१C^१C^०C^०O^०B^१. (५) -तयोः (for -ययोः) C^१ B^१; -तयोः corrected to -ययोः in O^१ C^०. (६) चैत्र- C^०. (७) परेषां M O^१ B^१ B^१; O^१ corrects परेषां to परेषा. (८) चानौ C^०; चानौ C^०. (९) प्रचयः B^१ M C^१C^१C^१. (१०) समे स्वरे MO^१C^१. (११) -वितृत्तयेत् O^०.

जात्योऽमिनिहितश्चैव चौप्रः प्रश्निष्ठ एव च ।

एते स्वाराः^१ प्रकम्पन्ते यत्रोच्चस्वरितोदयाः^२ ॥१६॥ ४॥

॥ इति ऋग्वेदप्रातिशाख्ये तृतीयं पटलम्^३ ॥

अथ चतुर्थं पटलम्

स्पर्शाः पूर्वे व्यञ्जनान्युत्तरायथा-

स्थापितानामवशंगमं सन्^४ ।

घोषप्रत्यराः प्रथमास्त्तृतीयान्

स्वानुत्तमानुत्तमेपूदयेषु^५ ॥१॥

सर्वैः प्रथमैरुपधीयमानः शकारः शाकल्यपितुश्छकारम्^६ ।

पदान्तैस्त्वेरेव तृतीयभूतैस्तेषां चतुर्थानुदयो हकारः^७ ॥२॥

विस्याने स्पर्श उदये मकारः सर्वेषामेवोदयस्योत्तमं स्वम्^८ ।

अन्तस्यासु रेफवर्जं परासु तां तां पदादिष्वनुनामिकां तु^९ ॥३॥

तथा नकार उदये जकारे^{१०} जकारं शकारचकारवर्गयोः^{११} ।

तकारो जकारजकारयोस्तौ^{१२} तालव्येऽघोष उदये चकारम्^{१३} ॥४॥

छकारं तयोदयः शकारो^{१४} न शाकल्यस्य^{१५} ता^{१६} वशंगमानि^{१७} ।

(१) C¹ C² B³ I⁴ (I⁴ corrects स्- to रा-); एतः
C¹C²C³C⁴B⁵MI⁶W B⁷B⁸, M. M., Reg. (२) W adds:
मध्ये तु वंशोक्तं यन्मौ पारसं सन्मौ मन्त्रे । मन्त्रं वंशोक्तं । एतौरेति निर्दयं नम् ॥
(३) This पटल is called एतपटल in C¹ W. (४) -एव-या- C¹ W.
(५) -दन्- ए- C¹. (६) शाकल्यस्य ता I¹ B², M. M; शाकल्यस्य
तानि C¹ C² C³ C⁴ C⁵ C⁶ B⁷ M B⁸ I⁹ B¹⁰ (I⁹ corrects
त to तानि), M. M. (a, A); शाकल्यस्य तानि W.

रेफोष्मणोरुदययोर्मकारोऽनुस्वारं तत्परिपन्नमाहुः^१ ॥१॥ १॥
 ङकारेऽघोषोष्मपरेऽन्तरैके ककारं^२ टकारनकारयोस्तु ।
 आहुः सकारोदययोस्तकारं^३ ञकारे शकारपरे षकारम्^४ ॥३॥
 तेऽन्तःपाता^५ अकृतसंहितानामूष्मान्तानां पटलेऽस्मिन्विधानम्^६ ।
 चित्कम्भनेनोष्मलोपः^७ ककुब्बाद्^८ सम्राट्शब्दः^९ परिपन्नापवादः^{१०} ॥७॥
 विभर्जनीय आकारमरेफो घोषरत्परः^{११} ।
 ओकारं ह्रस्वपूर्व^{१२} स्तो संघी नियतप्रश्रितो^{१३} ॥८॥
 सगोपरस्तु स्वरवोषवत्परो रेफं रेफी ते पुना रेफसंघयः^{१४} ।
 रेफोदयो लुप्यते^{१५} द्राघितोपरा ह्रस्वस्याकामनियता समाविमौ^{१६} ॥९॥
 अघोषे रेफधरेफी चोष्मायां स्पर्शं सचरे ।
 सरसस्थानमनूष्मपरे^{१७} तमेवोष्मायामूष्मणि^{१८} ॥१०॥ २॥
 प्रथमोत्तमवर्गीये स्पर्शे वो^{१९} ष्मणि चानते^{२०} ।
 व्यापन्न ऊष्मसंघिः स विक्रान्तः प्राकृतोपयः^{२१} ॥११॥
 ऊष्मययघोषोदये लुप्यते परे नतैऽपि^{२२} सोऽन्वक्षरसंघिवरः^{२३} ।

(१) -नं- C^१; -नं- corrected to -मं- in M. (२) -यादा W. (३) -ङे C^१. (४) सम्राट्शब्दः C^१; संसम्राट्शब्दः M; सम्राट्शब्दः C^१ W B^१ I^२; सम्राट्शब्दः C^१. (५) -त्रि- B^१ M C^१ C^२ C^३ W B^१ I^२ B^२, Berlin MSS. (Op. Reg.); -रिल- C^१ I^२ C^३ (-त्रि- corrected to -रिल- in C^३) B^२, M. M., Reg.; (६) -मृ^१ C^१ W. (७) -नियतावुगा- C^३ C^१ B^१. (८) चो- W. (९) प्र- M. (१०) -घाः B^१. (११) -संघिवरः M. M; -संघिवरः B^२; -यवरः B^२; -ववरः स संघिः B^१.

अव्यापत्तिः कलपफेषु वृत्ती^१ रेफं स्वधूः^२ पूरघोषेष्वविप्रहे^३ ॥१२॥
 नात्ता इन्दुः स्वधित्तीवाह एव भूम्यादेऽहोमिरुपर्वमूयव^४ ।
 आवर्तमोऽहोरात्राययदो पितो प्रचेता राजन्वर्तनीरहेति च^५ ॥१३॥
 यथादिष्टं नामिपूर्वः पकार सकारमन्योऽरिक्तः ककारे ।
 पकारे च प्रत्ययेऽन्तः^६ पदं तु सर्वत्रैवोपाचरिनः स संधिः^७ ॥१४॥
 अन्तःपादं विप्रहेऽन्तरपूर्वः^८ पतिशब्दे द्व-चत्तरे पुंस्प्रवादे^९ ।
 करं कृत कृधि करत्कगित्यपि परेषु^{१०} पादान्तगते परीति च^{११} ॥१५॥१॥
 असोऽन्तोऽरेफवतः पारशब्दे परि कृतानि करतीति चैपु ।
 अपादान्तीयेष्वपि प्रत्ययेषु^{१२} वास्तोरित्येतत्पतिशब्द वत्तरे^{१३} ॥१६॥
 आविर्हजिज्योतिरित्युत्तरश्चेन ककारोऽयो पान्तपरवन्तिशब्दो^{१४} ।
 इलाया गा नमसो^{१५} देवयुद्धो^{१६} मातुरिळ्स्नानि पदप्रवादे^{१७} ॥१७॥
 पूर्वः पुरः पूरिति पूर्वपदान् पदानि चापोच नवैनदेवम्^{१८} ।
 अस्या यः सोमो वृहगोऽस्य पूर्व्य^{१९} नरु ज्योतिर्जात इमो वृधोऽन्यः^{२०} ॥१८॥
 प्रज्ञयो द्वे प्रातःसृ^{२१} तो निदुर्वसुः पशुरेतानि कविशब्द वत्तरे^{२२} ।
 पथि^{२३} शब्दे जिन्वथश्चेतथो महः^{२४} पृथुशब्दे विघ्नतो वीळितो रजः^{२५} ॥१९॥
 कामपोपपूर्विशब्देषु रायः^{२६} पादादिरन्तश्च दिवस्परीति च^{२७} ।
 दिगस्पृविश्या अधमस्पदीष्ट पूर्व पादादौ यदि^{२८} सस्पदीष्ट^{२९} ॥२०॥४॥
 शरसो महः सइमं^{३०} इलायाः पात्वित्येकं पुत्रशब्दे परायि^{३१} ।

(१) —त्यः O^३. (२) सधूः— O^४. (३) प्र— O^४; प्र— corrected to
 प— in M. (४) परीतु C^४; परेषु O^३; परे O^३. (५) —तो W. (६)
 पति C^४. (७) नमासो W. (८) देवयुद्धो O^४. (९) वा— O^३. (१०)
 प^४ O^३. (११) पूर्व O^३. (१२) नय— W. (१३) सइ C^४ O^४.

रायस्त्वां महस्करथो महस्वरं निर्णय्यादं निष्कृत्य निष्पिपतनं ॥२१॥

कवन्धं पृथु कयवासः पुत्रः पातु पथा पयः ।

पायुः पृष्ठं पदं तेषां प्रजादां वदये दिग्ः ॥२२॥

रजसस्पात्यन्तस्पथाः कस्काष्या चतुरस्कर ।

स्वादुषिञ्ज निदस्पातु द्यौष्पितर्वसतिष्कृता ॥२३॥

तयोष्पवित्रं त्रिणूस्वी धीष्पीपाय विभिषितान् ।

द्यौष्पिता रजमन्पृष्ठो ददुष्यन्नाय नस्करः ॥२४॥

कमुकुविन्मनुष्पिता पितुष्पिता पितुष्परि ।

प्र यास्पुरो मयस्करन् नभस्पयस्यस्परः ॥२५॥१॥

नकार आकारोपयः पद्यान्तोऽपि स्वरोदयः ।

लुप्यतेऽद्यान् जप्रसानान् जघन्वान् देवद्वतमान् ॥२६॥

पदन्धानो इन्द्र सोमोस् तृपायान् नो देव देवान् ।

हन्त देवो इति चेता आन्पदाः पदवृत्तयः ॥२७॥

- (१) -ष्क- O³ O⁴. (२) -7- O³ W B³. (३) का- O¹.
 (४) -द W. (५) -च- O³. (६) -त्रान् B¹ O¹ I¹ W B³
 B²; -त्रान् I²; -त्रा O⁴ O⁵ O³ O² M B³. (७) -नान् O⁴ O³
 B³ I²; -ना O³ M. (८) -न्वा O³ I²; -न्वान् O³. (९)
 -नां B¹ M I¹ O³ W B³ B² I² B³. (१०) O¹ O³ O⁴ B³;
 -मास् B¹ M I¹ B³ B² I²; -मास् G²; -मान् O⁴ W. (११) -मान्
 O¹ I¹ O³ W B³; -मा B¹ M O³ O⁴ B³ B² I². (१२) -ना
 B¹ I¹ W. (१३) आन्पदाः O⁴ B³; आन्पदाः M O³ (O³ sup-
 lies -7- on the margin).

विवृत्यभिप्रायेषु च पीवोच्चर्त्तौ^१ रयिवृषः ।

दधन्वौ^२ यो जुजुर्वौ^३ यः स्वर्वौ^४ यातु दद्वौ^५ वेति^६ ॥२८॥

द्वतं योनौ वचोभिर्यान् युज्यन्तू^७ वनिपीष्टेति ।

ईकारोकारोपहितो रेफमेपु^८ स्वरेषु च^९ ॥२९॥

दस्युरेको नू^{१०} रभि च^{११} ते स्पर्शरेफसंघयः^{१२} ।

नास्मानुपैतावान्स्फुरान्^{१३} गच्छान्^{१४} देवानयाद् वहान् ॥३०॥१॥

हिरण्यचक्रान्मायानान् घोषो^{१५} स् तानश्चिनाविद्वान् ।

पपस्वान्पुत्राना घेह्या यजीयान्पतीनुरोः^{१६} ॥३१॥

चरति चक्रे चमसो^{१७} रश्च चो चिष्^{१८}

चरसि च्यौन्नश्चतुरश्विकित्वात् ।

पतेषु सर्वत्र विनर्जनीयवद् दीर्घोपघो^{१९} ऽस्मान् चमसान्पशून् ॥३२॥

- (१) -न्तौ O^१ O^२ C^३ C^४ I^५; -न्तौ B^६; -न्तौ the rest. (२) -न्तौ O^१ O^२ B^३ I^५; -न्तौ the rest. (३) -र्वौ O^१ B^२ I^५; -र्वौ the rest. (४) -र्वौ O^१ C^२ B^३ I^५; -र्वौ the rest. (५) -द्वौ O^१ O^२ B^३ I^५; -द्वौ the rest. (६) -वेति O^१; -वेति M; -वेति O^२ W; -वेति B^३ B^४. (७) इ- O^१. (८) -स्फुर- O^१ W C^२ B^३. (९) नू- O^१ B^२ W. (१०) स्फु- O^१ C^२ M. (११) -द्वौ O^१ B^२ I^५. (१२) -यौस् C^१ C^२; -यौस् the rest. (१३) -यौस् O^१ O^२; -यौस् the rest. (१४) चित् W. (१५) -रश्च B^१; -रश्च I^२ B^३; -रश्च C^४; -रश्चान् C^१ O^२ W. (१६) पतेन I^१; पतेन C^२.

१ तौस्ते सर्वोऽन्देशोऽस्त्वं २ तौस्ते सर्वोऽन्देशोऽस्त्वं ३ तौस्ते सर्वोऽन्देशोऽस्त्वं ४ तौस्ते सर्वोऽन्देशोऽस्त्वं ५ तौस्ते सर्वोऽन्देशोऽस्त्वं च ।

॥ विसर्जनीये परेष्विति तं स्पर्शोष्मसंघयः ॥३३॥

१ नृः पतिभ्यो २ नृः प्रणेत्रं ३ नृः पात्रं स्वतर्वाः पायुः ।

४ संविद्विद्वान्त एवैष ५ नृः पाहि ऋणुधीति च ॥३४॥

नकारस्य लोपरेफोष्ममाये पूर्वस्तत्स्थानादनुनासिकः स्वरः ।

१७ आदिस्वरश्चोत्तरेषा पदेऽपि १८ मौस्पचन्या

१९ मौश्चत्वे २० मौश्चतोश्च २१ ॥३५॥७॥

इमित्यन्तलोप एपूइयेषु गर्मे गावो वत्सं मृजन्ति वृच्यते ।

सत्वायो विज्याच पुना रिग्यन्ति रथमित्यन्वत्तरसंधिरेव सः ॥३६॥

(१) तौ- $C^1 C^2 I^1$; त- the rest. (२) -र्वौ- O^1 ; -र्वा- the rest. (३) -र्वा- $O^1 I^1 C^2 C^3 O^4 W$; -वा- the rest. (४) तौ- $C^1 C^2 I^1 M$; त- the rest. (५) -र्द- $C^1 I^1 O^2$; -र्द- the rest. (६) व वि- O^2 . (७) -यः O^4 . (८) W omits वे. (९) नृः O^4 ; नृः $O^5 W I^2$. (१०) नृः $O^4 O^5 I^2$. (११) नृः $O^4 O^5$. (१२) -वाः $O^5 W$. (१३) -वी- M. (१४) -यु W. (१५) नृः C^4 ; नृः $O^5 W$. (१६) -कः $B^1 M C^1 I^1 B^2$; -क- all the rest. (१७) -दिः M. (१८) मौ- $I^1 O^1 I^2 B^2$, मा- the rest. (१९) मौ- $O^1 C^2 I^1 B^2 I^2 B^2$; मा- the rest. (२०) मौ- $C^1 I^1 B^2 I^2 B^2$ (मौ- corrected to मौ- in $I^1 I^2$), मा- $O^3 O^5 B^2$; म- $B^1 M O^3 O^4$. (२१) मौश्चतोश्च (for मौश्चतोश्च) W. The fourth पटल (called स्पर्शपटल) ends here in W.

पुरु पृथ्वि पूर्वेषु शकार उपजायते ।

ह्रस्वे च पूर्वपदान्ते^१ चन्द्रशब्दे परेऽन्तरा^२ ॥३७॥

परीति पद्ये कृपरे पकारो^३ वनेति रेफः सदशब्द उत्तरे^४ ।

परिष्कृत्यवन्ति वेधसो^५ऽस्कृनोपसं^६ शौद्धाक्षराः संधय एत उक्ताः^७ ॥३८॥

मेधातिथौ वरुणान्तग्रतान्तौ स्पर्शान्तस्थाप्रत्ययौ निर्हसेते^८ ।

आदित्या देवा वरुणासुरेति येत्यादिषु^९ वयमित्यत्र मित्रा^{१०} ॥३९॥

या सुप्रतीकं निष्कृतं पुरोहितः क्षत्रं दाशति शक्सो भिषज्यथः^{११} ।

सो चिन्वगस्त्ये दशमे च गाण्डले^{१२} सा न्वीयते सः पलिक्ती^{१३} हिं पस्तवै^{१४} ॥४०॥

जुगुक्षतो दुदुक्षन्ना अदुक्षद् दुक्षन् वृधेऽस्य^{१५} दुक्षतानु^{१६} दक्षि ।

दक्षान्न पतमन्नुक्षोऽभि दक्षन् कृष्णासो दक्षि द्वियानस्य दक्षो^{१७} ॥४१॥८॥

॥ इति ऋग्वेदप्रातिशाख्ये चतुर्थं पटलम् ॥

अथ पञ्चमं पटलम्

अन्तःपादं नाम्युपधः सकारः

पकारमप्युष्मपरैर्यथोक्तम् ।

अन्यैरेकारान् नतिरत्र पूर्वा

सतो व्यापत्तिर्भवतीति विज्ञात^{१८} ॥१॥

(१) पूर्व C^१. (२) पादन्ते C^२. (३) वेधसकृ- W. (४) -स्याः O^१; -स्यौ W. (५) मित्र W. (६) -द्धे C^३. (७) -न् C^४; -न् O^१ W O^२. (८) O^३ omita दुक्षन्. (९) अस्य W. (१०) -न् W. (११) The fifth पटल (लोपायमविकारपटलः पञ्चमः) ends here in W. (१२) This पटल is called व्यञ्जनवर्धनपटल in C^१.

सूती नकिः स्वैर्व्युक्तं नहामि त्री नि हीति स^१ द्वयक्षरेणैव सत्स्थः^१ ।
 स्ववह्वक्षरेण^२ पदादयश्च स्विंति स्फिति स्मित्य^३ रेफस्य च स्मिति^४ ॥२॥
 एकारेणापि स्विंति न.परं चेद्^५ दीर्घो न स्मित्यु^६ च नास्पर्शपूर्वम् ।
 तकारवर्गस्तु टकारवर्गमन्तःपदस्थोऽपि पञ्चपरपूर्वः^७ ॥३॥
 सितं सधस्यात्स्वनिहि स्तत्राम स्तवे स्तुवन्ति स्तुहिं सी स्तुत स्थ^८ ।
 साहि स्त स्तुप्सरिस सत्सत्स्वनीति स्तोमेत्यादिश्चापि बहुक्षरान्त्यैः^९ ॥४॥
 नि परीति स्व सीत्यादी चकारवर्गोदयो^{१०} ।
 दक्षरे चोत्तरं परान् से स^{११} सीति स्वरोदये^{१२} ॥५॥१॥
 सेध स्वापथ सस्वजे सस्वजाते ससादं च^{१३} ।
 सन्तं सन्तः सन्ति पूर्वी स्थु^{१४} स्था स्थादिति चोत्तरः^{१५} ॥६॥
 हि पिञ्च तू पिञ्च रजःसु पीदन्तिनो पिञ्चतामि पतः किमु ज्वित् ।
 सूरिमिष्याम दिनि पन्तु के छ प्रति ध्रु^{१६} त्री पयस्या कमु ज्वित्^{१७} ॥७॥
 छ पुत्राणो दिनि पन्सूरिमिष्यामृच्छन्ति^{१८} ष्म नू छिरं वंसु पीदति ।
 नु प प्र हि छो यशसा मही पा वि पा भूयामो पु यति छेनेति च^{१९} ॥८॥
 वाजी स्तुतो वहन्ति सी पतिः स्वां दित्ससि स्तुतः ।
 अपो सु म्यक्षग्रधि सु त्रिः स्म स्तुहि स्तुहीति न^{२०} ॥९॥

(१) -यैव W. (२) पादा- W. (३) -परम् W. (४) स्तुहिं M.
 (५) -न्तैः C^४ C^५ Bⁿ, Berlin MSS. (Cp. Reg.). (६) -रा-
 C^४. (७) -दि W. (८) -यै C^५; -ये W. (९) सि W. (१०)
 -र C^४. (११) सु C^५. (१२) W omits -दिति. (१३) स्फुर
 C^५ C^४ W. (१४) प्यामद्यन्ति C^४; प्यामृद्यति C^५. (१५) पु- W.

युग्मान्तस्थादन्तमूलीयपूर्वैरन्तःपदं नम्यतेऽन्तःपदस्थैः^१ ।
 अन्यपूर्वैरपि पद्यादिभावसन्ने^२कारेष्वृतनोपपद्यते^३ ॥१०॥२॥
 रेफकारकारपरः प्रकृत्या^४ सं स्पृस्त्वृ सस्वैरिति चाक्षगयाम्^५ ।
 सेति चास्य परिपन्नोपधा चेन्^६ संयोगस्य चाप्यनुनासिकादेः^७ ॥११॥
 सइक्षं सनिवा स्थात्रां सावित्रं सूवरी स्तुये ।
 समुद्रं सटशा सारे सायकः साधनी सह ॥१२॥
 सनिठ रूपष्टः सटशाः सत्पायं सप्तैरेते सानुशब्दश्च पद्याः^८ ।
 सुते सोमे वषाणोऽग्रामि चर्षणि स्वभिष्टीत्येवमुपधारच सर्वे^९ ॥१३॥
 अभिसत्त्वा रयिस्थानो यासिसीष्ठाः सिसन्धि च ।
 तिस्तिरे तिस्तिराया च सिसिचे सिसिबुश्च न^{१०} ॥१४॥
 गोष्ठादिव गोपत्रमा उपपुत्तु सप्रवादो नार्पदः^{११} पर्येषस्वज्जत् ।
 स्वादुपंसदः पुरुषन्तिशब्दः सुपंसदं^{१२} सुपमिघालुसेषियत्^{१३} ॥१५॥३॥
 चकारे पूर्वपद्यान्तो व्यापन्नोऽरेफसंहिते ।
 नामिपूर्वो^{१४} त्रिप्रहे तु त्वा स इत्यनुदात्तयोः^{१५} ॥१६॥

(१) -डी- O^१. (२) -स्व- M. (३) -वा- W. (४) तु O^१.
 (५) स्व O^१; स्पृ O^१; स्पृ W. (६) -रे- O^१ B^१ (-रि-
 corrected to -रे- in O^१). (७) चे- W. (८) युग्मे
 O^१; युग्मि W. (९) सप्तैरेते O^१. (१०) -न्दा- C^१. (११) युग्मे
 W. (१२) -डी- O^१; -दे- B^१. (१३) -दं W. (१४) सः O^१.
 (१५) -चो- C^१.

अग्निरेकाक्षरस्यादौ^१ नक्षिचायी तनूष्विति^१ ।

तत्तत्तन्युस्तत्तुस्तं तौम्यमित्युत्तरेषु निः^१ ॥१७॥

पायुभिः पनृ^२ मिस्त्रिमिर् ददिवेरस्मयुः^३ शुचिः ।

वत्तरे स्वमिती^४ युष्टे वारुधुष्टे सधिष्ट^५ ॥१८॥

गोमिष्टरेम ऋतुष्टे^६ नाहुनिषिञ्चरीः प्रमोः ।

बन्दावः^७ पष्टिराविस्त्रि बाहोरित्यनुदात्तयोः^१ ॥१९॥

भृकाररेफकारा नकारं समानपदेऽवगृह्ये नमन्ति ।

अन्तःपदस्यमककारपूर्वा अपि संख्याः^१ संख्य ऋष्माप्यनिह^२ ये^१ ॥२०॥४॥

न मध्यमैस्पर्शवर्णैर्व्यवेतं^१ परिप्रभृषीन्द्रादिषु चोत्तमेन^१ ।

तेषां शकारसकारव्यवेतं सर्वादिषु^{१०} पूर्वपदान्तगं च^१ ॥२१॥

नामिनिषिञ्चवादादी^{११} यकारस्पर्शसहितम्^{१२} ।

कर्मनिष्ठां दीर्घनीधे^{१३} भानुशब्दे^{१४} हिनोमि च^१ ॥२२॥

ह्रस्वोदयं तेषपुर्वेवमादिषु^{१५} त्रिधुभृशुष्मादिषु चोभयोदयम्^१ ।

- (१) -अ- W. (२) पनृ- O^२; पितृ- O^३; पति- W. (३) -यष्ट W. (४) -मिति- W; -मती- O^४. (५) -य- W. (६) -प- W. (७) -रुष्ट (for -रुः) W. (८) संख्य W. (९) य- O^३. (१०) शकारसकार- W B^३; सकारसकार- all the rest. (११) -दादि WI^२; -दादि M; दादीनि B^३. (१२) -सहितो W. (१३) -हा W. (१४) -ह्रं W C^६ (-ह्रं corrected to -ह्रं in C^६). (१५) B^३ O^३ I^३ B^३ B^३ (B^३ corrects -यृ- to -यु-); -पूर्वेव- O^३ O^३ C^४ C^६ M I^३ B^३, M. M.; -पूर्वेमाव- W.

अहकारेऽपि क्यत्तरेषु च^१ पुरःपुनर्दुश्चतुर्ज्योतिरादिषु^२ ॥२३॥

रक्षयाम्योऽनुस्रयाम्यो सुषाम्यो वृषमस्यवोऽधिषवयया प्रययः^३ ।

दृढयदूयाशदूढमप्रवादा दुर्दुभूतमच्चरं तेषु नन्तु^४ ॥२४॥

अप्येते विमहे विमलकृद्धो रेफोऽमाशौ सर्वपूर्वो^५ यथोचम्^६ ।

आनीन्तु त्वं नोनुवुर्नोनुमश्च नयत्यर्थं च प्र परीति पूर्वो^७ ॥२५॥५॥

पुरुप्रिया ब्रह्म सुतेषु नेपि प्लुनाकारान्तं सपचारमिन्द्र^८ ।

नते सु स्मेति^९ सवनेषु षपि स्वरयमा

प्रोह परीति तैर्नः^{१०} ॥२६॥

हेळो मुञ्चतं मिश्राय रायौ पूषा गच्छविपञ्छकारवत् ।

नभ्येभिस्त्रमने वाजान्कृणोत द्वे नर्यं प्रतरं परेषु न^{११} ॥२७॥

गोरोहेण निर्गमाणीन्द्र एषा^{१२} इन्द्र एषा^{१३} स्वयां परा गुदस्व ।

अग्नेरवेण वार्यं शक एणमे^{१४}षा नतिदेन्त्यमूर्धन्यभावः^{१५} ॥२८॥६॥

॥ इति ऋग्वेदप्रातिशाख्ये पञ्चमं पटलम्^{१६} ॥

- (१) च omitted in W B^१ B^२. (२) W omits वृषमस्यवो.
 (३) —पूर्वो M. (४) पूर्वे C^१ C^२ (पूर्वो corrected to पूर्वे in C^१),
 Berlin MSS. (Cp. Reg.). (५) —द्रं M' C^१. (६) तेषु W.
 (७) राय W. (८) नयः C^१. (९) एण C^१ C^२. (१०) परं (for
 एषं) B^१. (११) The Sixth पटल (नतिपटलः पटः) ends
 here in W. (१२) This पटल is called पचद्वयमिन्द्र-
 पटल in O^१.

अथ षष्ठं पटलम्

स्वानुस्वारोपहितो द्विरुच्यते संयोगादिः स क्रमोऽविच्छेदे सन् ।

सोष्मा तु पूर्व्येण^१ सहोच्यते सकृन् स्वेनासंयोगादिरपि ऋकारः^२ ॥१॥

परं रेचान्^३ स्पर्श एव^४ लकाराद्^५ ऊष्मणो^६ वा^७ नावसितं^८ न रेकः^९ ।

बोष्मा संयुक्तोऽनुषणो^{१०} न तूष्मा स्वरोष्मपरो^{११} न पराक्रमोपधा^{१२} ॥२॥

सहाविहाय पवमान यस्य द्वे तने चेतुपदितः पदादिः ।

छकारो^{१३} दीर्घेण च मेतिवर्जं^{१४} संयुक्तं तु व्यञ्जनं शास्त्रेण^{१५} ॥३॥

पदान्तीयो ह्रस्वपूर्वो हकारो नकारश्च क्रामत उत्तरे स्वरं^{१६} ।

अनादेशे पटलेऽस्मिन्^{१७} विगान मर्वत्र विद्यादपि वैकृतानाम्^{१८} ॥४॥

अभिनिगानं कृतसंहितानां स्पर्शान्तिस्थानामपवाद्य रेकम् ।

संघारणं संगणं श्रुतेरपि स्पर्शोदयानामपि^{१९} चावमाने^{२०} ॥५॥१॥

अन्तस्थाः स्वे स्वे च परेऽपि रक्त्वा^{२१} लकार ऊष्मस्वपि शास्त्रेण^{२२} ।

रकारं चैवमुदये कटारः^{२३} दृषातेर्षातो^{२४} रक्षतेर्वा पकारः^{२५} ॥६॥

पदान्तीया यानोष्मोदयाश्च स्पर्शाः^{२६} पदादिष्ववरे मकारात्^{२७} ।

(१) तु C^६ C^८. (२) पूर्व्येण W. (३) छ- C^६. (४) ऊष्मणी C^६; ऊष्माणो O^३ W. (५) न- C^३ C^६ M. (६) पर- W. (७) C^६ omits तु. (८) छे- C^६. (९) छे C^३. (१०) ऽन्तिपटले (for पटलेऽस्मिन्) B^३. (११) वा- C^६ C^८ B^३, Berlin MSS. (Cp. Reg.); वा- or वा- (f) I^३. (१२) छे- C^३ C^८. (१३) र- W. (१४) पर एतोष्मो- C^६; पर बोष्मा- W. (१५) पर- W.

असंयुक्तं^१ शाकलं^२ तत्र पद्ये स्वित्युत्तरे^३ वा त्वनेकाक्षरान्त्याः^४ ॥१॥

सर्वत्रैके^५ करणस्थानभेदे वा शाकलं^६ प्रथमे स्पर्शवर्गे^७ ।

स्पर्शा^८ यमानननुनासिकाः^९ स्वान्^{१०} परेषु स्पर्शेष्वनुनासिकेषु^{११} ॥२॥

न स्पर्शस्योष्मप्रकृतेः प्रतीयाद् यमापत्तिं^{१२} नाभिनिधानभावम्^{१३} ।

यमः प्रकृत्यैव सटक्^{१४} श्रुतिर्वा यमेन मुख्यास्ति समानकाक्षा^{१५} ॥३॥

अनन्त्यस्तु प्रकृतेः प्रत्ययार्थे^{१६} न संयोगं स्वरभक्तिर्विद्वन्ति^{१७} ।

यमानासिक्या^{१८} स्वरभक्तिरुत्तरा गार्ग्यस्यो^{१९}ष्मा

सोष्मयो^{२०} वर्जयेत्तम्^{२१} ॥४॥ २॥

नादः परोऽभिनिधानाद् भ्रु^{२२} वत् तत्कालस्थानमभ्रुति^{२३} त्वधोपात्^{२४} ।

नासिकास्थानमनुनासिकाच्चेद्^{२५} अन्तस्थायाः पूर्वस्वरूपमेव^{२६} ॥५॥

व्याढेः सर्वत्राभिनिधानलोपः^{२७} परक^{२८}स्वररेकोपधे न^{२९} ।

(१) W adds प्रपत्तिं. (२) -ळं O^४ O^५. (३) -ये W. (४) -यर्थे C^३. (५) स्पर्श- W. (६) यमाननु- W. (७) -काव O^४. (८) स्वान् W. (९) -ङ्गा O^५. (१०) -न्या- B^०. (११) B^१ O^३ W C^४ B^२ I^२ B^० (-यर्थे I^२), प्रत्ययार्थं M O^३ O^५ O^६ I^२, M. M., Reg., प्रकृत्यर्थे B^०. (१२) -य- W. (१३) ए- C^५. (१४) -न्या B^१; -न्याः C^३. (१५) -ष्मा- M O^३ B^०. (१६) -ना भ्रु- B^१ B^२ B^३; नात् भ्रु- M C^४. (१७) -ळ- C^५. (१८) -स्थानं भ्रुति W; -स्थानमभ्रुति C^४. (१९) -व- C^५; -व- W. (२०) O^३ O^५ C^५ B^१ M B^२ I^२, M. M.; परकम- W; परकमे C^४ C^५ I^२ B^१ B^० (B^३ corrects -म- to -मे), Reg.

सर्वार्थपूर्वस्य सङ्घर्षस्य विपर्ययो ध्रुवशिष्टेऽपरेषाम् ॥१२॥

रेफात्स्वरोपहिताद् व्यञ्जनोदयादकारवर्णा स्वरमचिरुत्तरा ॥

विन्देदात् स्पर्शोष्मपराच्च घोपियो द्राधीयसी

तूष्मपरं तरा क्रमे ॥१३॥

सर्वत्रैके स्वरमच्छेदभाव रेफोपधामपरे विद्यमानाम् ।

अकान्तोष्मप्रत्ययाभावमेके पूर्वोत्तरस्वरसरूपता च ॥१४॥

उष्मोदयं प्रथमं स्पर्शमेके द्वितीयमाहुरपदान्तमाजम् ।

वशातो शकारयकारा उ पके तावेव ख्यातिसदृशेषु नामसु ॥१५॥३॥

॥ इति ऋग्वेदपातिशाख्ये पठं पटलम् ॥

॥ इति प्रथमोऽध्यायः ॥

- (१) -हिला C^१. (२) -रूपा = रूपा (for -वर्णा) W. (३) -मा W.
 (४) -दा C^१. (५) नू- C^१ C^२. (६) -क C^१. (७) -न- C^१.
 (८) आ- C^१; I^१ corrects आ- to अ-. (९) -प्रत्यय- M;
 -प्रत्यया- C^१. (१०) व- W. (११) -स्वररूपता B^१; -स्वरस्वरूपता
 B^१; -स्वरूपता I^१. (१२) B^१ B^२-B^३ B^४ (-B^३ corrects ख्या-
 to वशा-); वशातो C^१ I^१; वशातो C^१; ख्यातो M O^१ C^१ C^१ W I^१,
 M. M.; Reg. (१३) The Seventh पटल (named
 द्विचनपटलः) ends here in W. (१४) This पटल is called
 ऋग्वेदपातिशाख्यपटल in O^१.

अथ सप्तमं पटलम्

^१दीर्घं ह्रस्वो व्यञ्जनेऽन्यस्त्वृकाराद् यथादिष्टं^२ सामवशः स संधिः^३ ।
 सैव प्लुतिर्या^४ स्वरेपूपदिष्टा^५ योनिमारैगादिषु चोदयादेः^६ ॥१॥
 मच्चिवत्युकारः प्लवते सर्वत्राप्यपदान्तमाक्^७ ।
 सुता याहीत्यतोऽन्येषु पदेष्वञ्छेति विग्रहे^८ ॥२॥
 अनाकारोपघश्चान्त्यो^९ येत्युत्तरपदस्य यः ।
 उदात्तादेर्द्वयक्षरस्य^{१०} नास्येति व्यञ्जनोपघः^{११} ॥३॥
 नियूय पिष्टतमयाभिपद्य^{१२} प्रास्य संगत्यानुदृश्याभिवृत्त्यं^{१३} ।
 छारभ्य संमील्य मञ्जुङ्गमाभिरभिज्जाम्य यत्र निषद्य वीति^{१४} च ॥४॥
 नहि जङ्गमि वीर्येण कृधीति कृणुधेति च ।
 पतान्येकाक्षरे पदे^{१५} क्षौप्रीभाष्ये^{१६} पराणि च^{१७} ॥५॥१॥
 शुचव मन्दस्व विद्योति^{१८} हीति^{१९} विद्धि पिव त्विति^{२०} ।
 जुहोत यज घासथ शिशीत^{२१} भरेति त्विति^{२२} ॥६॥
 सु^{२३} लु^{२४} हीत्येतेषु परेष्वधेति^{२५} तृप्तेन मुञ्चताद्येति वीति^{२६} ।
 सु न्वित्यनन्यपरयोरुकारः पदं^{२७} तयोरुक्षरे योज धेति^{२८} ॥७॥
 मृळयद्गर्भं^{२९} वसुवित्तमं^{३०} यत्सोमं जातवेदसम् ।

(१) -र्घं O^१ O^२. (२) -न- O^३. (३) -वशं (for -दिष्टं) O^४.
 (४) -न्तो O^१ C^२ C^३ C^४ O^५. (५) च- O^६. (६) -मिषपद्य W.
 (७) -वृतः W. (८) पदं O^७; पादे W. (९) -मावे O^८, (१०) नि O^९.
 (११) वीति च W. (१२) -यत्स्यां W. (१३) सामं M.

भरतं त्येतेर्ध्वपादान्तो^१ ऽद्येति^२ करणादिषु^३ ॥८॥

करणां च चित्करते वृणीमहे भवतं कृणोतु भवतं स्वस्तये^४ ।

पुर्विति चित्पुष्टृतो नृपूतः सहस्राणि पुरुमुजा वियायते^५ ॥९॥

वहेति त्वदुदितर्द्धव्यमुत्तरं^६ दुम्नं रुद्रं नम्यमेतेषु वर्धये^७ ।

विन्महित्वंगीर्णयानः सतेपरं^८ नित्यन्त्ये^९ चेन्मर्त्यशब्दाद्विः परे^{१०} ॥१०॥१॥

तूतुजानो मतिभिर्मोजनानि नो दद्धि स्तोमं मूरि योनि त्वमेषु ।

भरेत्येतन् न तु चियो^{११} भरेति स्तोतृभ्यो दुम्नी शत मे परेषु^{१२} ॥११॥

शोचा यनिष्ठर्था यथा कर्त्रा यत्तादया सप्त ।

अर्चा मरुद्भ्यस्तिष्ठा नः सना स्वः पारया नम्यः^{१३} ॥१२॥

योवा स्तोत्रे चकुमा ब्रह्मवाहः शसा गोपूच्छा दुहितर्वदा तना^{१४} ।

अजा नष्ट जम्भया वा अधा महो गन्ता मा युक्ष्वा हि शृजा वनस्पते^{१५} ॥१३॥

अग्ने रक्षा अस्तिष्ठा द्विगुणयं मोता वरेण्यं शोचा मरुद्भ्यः ।

शिक्षा स्तोतृभ्यो भूमा त्रिवन्तुरः पित्रा मधूनां मोता परीति च^{१६} ॥१४॥

सदम मिमिचत्र दग्निं वसिष्ठं श्रोत सुनोत हिनोत पुनात ।

विद्य जगृम्म ररम्म वक्त्रम् क्षाम मुपननि मन्यत्र मत्स्य ॥१५॥१॥

(१) -दान्तो C⁴ B¹. (२) अद्ये- B¹ C², ऽद्ये- C¹ O²; -द्ये- the rest of the text MSS. (३) W I¹ B² I³ B⁴, Reg., M M.; -नः C¹ C² C³ C⁴ C⁵ B¹ M B² (O² adds त्रिजंजीय later on) (४) पृ- C⁴ B². (५) वर्धये C⁵, धमाय W. (६) -परे W. (७) -ते C⁴ I². (८) नृ B¹. (९) -त्य- W; -त्यः- M. (१०) यो- C² C³ C⁴. (११) क्व C³ W. (१२) अजा C⁵ W, M. M.; आज corrected to अजा in M.

सर रद रण जिन्व धारयार्पं क्षर यज यच्छ दशस्य साध सेध ।

त्प रुज मूल कर्ध यावथात्र श्रवय नमस्य विदाष्ट कुञ्ज जोप ॥१६॥

शृणुधि शृणुत यन्त यच्छत स्तत्र सिम गूहृत कुत्र मोपथ ।

दिधृतं पचत दृश्च विध्यतायं मदथात्त यदीत पाथन ॥१७॥

उपागत्याखुखलीकृत्य वत्राजाविष्टनोरुष्य ।

इष्कतैलिष्व ममृज्म विभयेयर्तं तच्छतम् ॥१७॥

सार्धमद्यादिभिः पु॒तैः पादादौ व्यञ्जनोदयम् ।

न्वेववर्जं न संयोगे शेपे चापठिते सति ॥१६॥

वर्ध शुभ्रे रुज यः सेध राजन् वह हव्यानि यदि मेऽध यामनि ।

विद्य दातारमध धारयाध यदध ते विश्वं पुरु चार्चं गाय ॥२०॥४॥

वह वायो पिब मध्वः पुरु त्रिद्वान् पुरु विश्वान्यथ वायुं पुरु शस्त ।

यदि सृत्योरध जिह्वा पुरु त्रिषवा पिब शुद्धं पिब राये वह कुत्सम् ॥२१॥

भरद्वाजेऽर्चं देवाय यदि वा पुरु दाशुपे ।

वह शुष्णायाध वद्धय यत्पुरु हीति न ॥२२॥

कृयीति परेषु सहस्रतां धियं जरित्रे न इति तत्रेति चान्त्ये ।

- (१) आ- C⁴; C² corrects आ- to अ-; अ- C⁵ (अ very often written as अ in C⁵). (२) -णो- O³. (३) -न। य C⁵; -तास्य C³; -नाय all the rest (४) C⁴ C⁵ W B³, M. M., Reg.; -रख- B¹ B³; -रख- the rest. (५) वा C⁴. (६) य- C⁴ C⁵. (७) धारयाध वाव W; धारयाध यदध्व O⁴; धारयाध B³ C³. (८) -वं C⁴. (९) -व C⁴ I¹. (१०) कुत्सन W. (११) शुष्णाय W. (१२) -हृ। य C⁵; -हृय all the rest.

सहस्येन सुग्रवमं पवस्व द्वे नो अधीत्येषु^१ परेषु तेन^१ ॥२३॥

देवं वेनं केनमित्युत्तरेषु दधातेति^१ अथि वंस्वेति नः परे^१ ।

येदंति विश्वस्यभृमंमत्तरं^२ शुनःशेषे च प्लवते यकारे^१ ॥२४॥

ब्रह्मेति नो द्वे च गिरः कृणोति ते कृणोत तूतोदिति चोत्तरं^१ ।

अभीति नो नु नवन्ते सतो नरं^३

द्वा उत्तिस्वत्याग्नेऽर्पपरं तु मुख्ये^१ ॥२५॥५॥

चक्षुर्देते दशस्यन्ममुद्रो रयेन नः सप्तकृषीन्मदन्ति ।

ते वो मयन्ते नित्युद्रिः कृषीर्द रयस्य सोमस्य मती रयन्ति^१ ॥२६॥

समुद्रं द्वे स्वर्णा नवगवशब्दो दशगव^४ दंसिष्ठ वसूनि नो वसु ।

पृत्रं निर्द्वे नु यतिभ्यः सहन्तः पृथिव्यां निर्द्वसि^५ समत्सु पावक^१ ॥२७॥

यत्रेति चक्षुरादिषु नरः सुपर्णा इति च^१ ।

समुद्रादिषु येनेनि^१ तत्रेति मे सदी रयम्^१ ॥२८॥

अथेति नो नु कल्पेषु नूनं वाजेषु पृत्सुषु^१ ।

आये चेद्वाज्युपायंक्रमग्नेमथवन्परं^१ ॥२९॥

रास्वा पितः शतेना नो वर्वस्वा सु अथि द्ववम् ।

मन्दस्या सु वहस्वा सु वनेमा ते नही नु वः^१ ॥३०॥६॥

पाया दिवो धाता रयि सृजता गयसाधनम् ।

(१) -येडेयु B¹ I¹ B² (B¹ B² supply -ये- on the margin); -येडेयु पदेयु I²; -मयेयु W. (२) -रे W. (३) शुनःशेषे to नरं omitted in C⁴. (४) रि- M W; B¹ corrects रि- to र-. (५) -द्र W C⁴ (C⁴ corrects -द्रं to -द्र). (६) -व W. (७) निर्द्वहे C⁴. (८) B¹ reads this line before stanza 27.

रास्था चोरु न शग्धी नः सृजता मधुमत्तमम्^१ ॥३१॥

जही चिकित्सो वेत्या हि रत्तथा न हता मखम् ।

युयोता शरुं स्वेना हि वनेमा ररिमा वयम्^२ ॥३२॥

प्रपा वो अस्मे धामा^३ ह सना ज्योतिरपा वृधि ।

अमृधामा ते धामदेवे^४ जुहोता मधुमत्तमम्^५ ॥३३॥

यक्ष्वा महे विष्वा शवो जनिष्वा देववीतये ।

अथा^६ त्वं ह्यायाया श्व श्वः सचस्वा नः स्वस्तये^७ ॥३४॥^८

॥ इति ऋग्वेदप्रातिशाख्ये सप्तमं पटलम् ॥

अथाष्टमं पटलम्

. अन्तःपादं विमह एष्यपृक्त उकारो व्रजस्य सु धा नमोभिः ।

शुचि पवित्रं तु महीर्तुं चाहु^१ तं सुतस्येति^२ यद्युदयोदया न^३ ॥१॥

सोमसुतिं चकिराम स्तवाम स्तवाना गृभाय रथं^४ श्रुधीति^५ ।

ते अस्ति ते महिमनः प्र वोचत प्र वोचं नः^६ सुमना द्वैपदाश्च^७ ॥२॥

^{१०}महे दधिध्वं^{१०} तिर मुञ्च नो मृधश् चर नमध्वं नम ते नयन्त ।

स्मिन्त्येतेष्व^{११} कात्तरयोः पराणि चेदुपेन्द्राग्नेऽत्राध्वरमायुरेत्थिति^{१२} ॥३॥

(१) These two lines are transposed in C⁴. (२) -म W.

(३) -देवो C⁴; -देव्ये W. (४) अथ W. (५) At the end of this पटल W adds : ॥ दीर्घह्रस्वपटलोष्टमः ॥. This पटल is called सामवशवन्धिपटल in C⁴. (६) -दयान् C⁴; -दयो न W.

(७) इत्थं C⁴. (८) श्रुधीति च W. (९) तः C⁴. (१०) महे W.

सदेत्येतयोनिपुपीतयेपरं^१ घन्वेत्येतत्सोम राट् पूयमानः^१ ।

यदीति कृयो मनसः कवीनां सवन्यवो गोः सरमेति तेषु^२ ॥४॥

चरेति पुष्टिं सोम चर्षणिप्रा^३ जनिमेति हन्ति सं जातवेदाः^३ ।

रन्धयेति येषुर्नशासदुत्तरं^४ न न.कारे स्वित्रुपसातयेपरे^४ ॥५॥१॥

मह्यात्र जय काव्येन गूर्यं मरेति च^५ स्वरिति प्रत्यये पट्^५ ।

मद पर्ष पिष्टं घन्व यच्छत रुहेमेति स्वस्तयउत्तराणि^६ ॥६॥

दधिम मदत तन्नि सिञ्चत स्तत्र वदतानज रक्तोक्तत ।

पिष्टम पृणत पृच्छत पुषं स्थ ध दिनवाय जुहोत पश्यत^७ ॥७॥

चक्रमादुत्र भूम स्म शिशीत स्तोत पतत ।

ययोदयानि सर्वाणि^८ त्विति चैकाक्षरोपधम्^८ ॥८॥

कदा हरिवो वरुणस्य चक्रतुः सूर्यस्य निष्टूया इव भूम तेषु न^९ ।

वखाणि हि वानवे यज्ञियानां ते दंसो द्वे नः स च शक्र तेषु तु^{१०} ॥९॥

चक्रमेति दैपदे मूरि दुष्कृतं वर्यतां विरजचसो जिह्वेति^{११} ।

कौणवायना निष्टुत्रीरेतयो स्थ^{१२} जाताः सुरया हवनप्रतदच^{१२} ॥१०॥१॥

सत्रापरं घेति न कौत्सतैमदं^{१३} स्म राशिमित्र्यादिषु न^{१३} प्रति ध्य च^{१३} ।

(१) -पी- C^१. (२) संवधवो C^१ B^१ I^१; संवधवो M; संवधवो O^१. (३) च omitted in M. M., Reg. (४) पुष M; पुष C^१. (५) पञ्चता C^१. (६) त्वि- C^१; त्विचि- C^१. (७) C^१ omits हि- (८) च C^१ W^१ B^१; च or य (९) C^१ I^१; च corrected to य in B^१ C^१ B^१; य C^१ C^१ M I^१ B^१, M. M., Reg. (१०) द्वेपदे W. (१०) य- W. (११) C^१ omits च.

रास्वा चोरु न शग्धी नः सृजता मधुमत्तमम्^१ ॥३१॥

जह्नी चिकित्वो येत्या हि रक्षथा न इता मस्म^२ ।

युयोता शरुं स्वेना हि वनेमा ररिमा वयम्^३ ॥३२॥

मप्रा वो अस्मे धामा^४ ह सना ज्योतिरपा वृधि ।

ऋषामा ते वामदेवे^५ जुहोता मधुमत्तमम्^६ ॥३३॥

यच्चत्रा महे विष्वा शशो जनिष्वा देववीतये ।

अथा^७ त्वं ह्यद्याद्या श्वः सचस्वा नः स्वस्तये^८ ॥३४॥

॥ इति ऋग्वेदप्रातिशाख्ये सप्तमं पटलम् ॥

अथाष्टमं पटलम्

. अन्तःपादं विप्रह पृष्टक उकारो ब्रजस्य सु धा नमोभिः ।

शुचिं पवित्रं तु महीर्तुं चा^१प्लुतं सुतस्येति^२ यद्युदयोदया न^३ ॥१॥

सोमसुतिं चर्किराम स्तवाम स्तवाना गृभाय रथं शुधीर्ति^४ ।

ते अस्मि ते महिमनः प्र कोचत प्र कोचं नः सुमना द्वैपदारच^५ ॥२॥

महे दधिर्ध्वं^६ तिर मुख नो मृधश् चर नमर्ध्वं नम ते नयन्त ।

स्वित्येतेध्वे^७ काक्षरयोः पराणि चेदुपेन्द्राग्नेऽशध्वरमायुरेत्वि^८ति ॥३॥

(१) These two lines are transposed in C⁴. (२) -म W.

(३) -देवो C⁴; -देव्यो W. (४) ब्रज W. (५) At the end of

this पटल W adds : ॥ दीर्घह्रस्वपटलोष्टमः ॥. This पटल is

called सामवधसन्धिपटल in C⁴. (६) -दयान् C⁴; -दयो न W.

(७) इत्थं C⁴. (८) शुधीनि च W. (९) तः C⁴. (१०) महो W.

सदेत्येतद्योनियुपीत्रयेपरं^१ घञेत्येतत्सोम राट् पूयमानः^१ ।

यदी ते कृयो मनसः कृतीनां^१ सवन्ववो^२ गोः सग्मेति तेषु^१ ॥४॥

चरेति पुष्टि सोम चर्पणिप्रा^१ जनिमेति हन्ति सं जातवेद्राः^१ ।

रन्धयेति येषु^१ यथासदुत्तरं^१ न न.कारे स्वित्युपसातयेप^१ ॥५॥१॥

महयात्र जय धाम्येन गूर्यय मरेति च^१ स्वरिति प्रत्यये पट्^१ ।

मद् पर्य पिष्टु घन्त यच्छत रुहेमेति स्वस्तयत्तराणि^१ ॥६॥

दधिम् मद्गु तन्वि सिद्धत स्तुव वदतानज रक्षतोक्षत ।

पिष्टु पृणत पृच्छत मुप^१ स्य घ दिनगाय जुशोत परयत^१ ॥७॥

चक्रमाशुव मूम स्म शिशीत स्तोत पत्तत ।

यथोदयानि सर्वाणि^१ त्विति चैकाक्षरोपधम्^१ ॥८॥

कदा हरिवो वरुणस्य चक्रतुः सूर्यस्य निष्टूया इव मूम तेषु न^१ ।

वक्राणि हि मानवे यक्षिणानां ते दंसो द्वे नः स च^१ शक्र तेषु तु^१ ॥९॥

चक्रमेति देवदे^१ मूरि दुष्कृतं बर्वां विग्रचसो जिहयेति^१ ।

काणवापना निष्कृतीरेतयो स्थ^१ जाताः सुरथा इवनग्र तरच^१ ॥१०॥१॥

सत्रापरं पेति न कीर्तव्यमदं^१ स्म राशिमित्यादिषु न^१ प्रति व्य^१ च^१ ।

(१) -दी- C⁴. (२) सवन्ववो C⁴ B¹ I¹; सवन्वो M; सवन्ववो C². (३) च omitted in M. M., Reg. (४) मुपः M; मुप C⁴. (५) पत्तता C⁴. (६) त्वि- C²; त्विति- C⁴. (७) C² omits हि- (८) च C² W B²; च or न (९) C⁴ I¹; च corrected to व in B¹ C² B²; च C² C⁴ M I¹ B², M. M., Reg. (१०) द्वेदे W. (११) च- W. (१२) C² omits च.

स्म ते परेषु व्रजनं वनस्पते शुभे परुष्या^१ स्म पुरा वृषाकपौ^१ ॥११॥

राशिं वाजेषु मे सद्य पूषणं तं तृहृदायि मा दुर्हयायतः ।

यस्मै यद् वृत्रहृत्येषु मावते वातो यं यस्य मद्गृ^२भीयसे^१ ॥१२॥

पृच्छा विपरिचिन्तमवा पुरंभ्या धा त्वद्विखीरान्वनुयामा त्वोताः ।

जनया देव्यं भुजेमा तनूभिर्हा वहतो वासया मन्मना च^१ ॥१३॥

वेदा वसुधिति^१ रोमा पृथिव्या वोचा सुतेषु धावता सुहस्त्यः ।

सुखा सुपुवुषः स्वाद्या पितृनामिहा वृणीष्व बोधया पुरंधि^१ ॥१४॥

अवथा स^१ कृणुथा सुप्रतीक तिरा शचीभिः कृणुता सुरत्नान् ।

रमन्ता^१ नहुषोऽनयता वियन्तः स्मा^१ व्यावयत्रीरया वृष्टिमन्तम्^१ ॥१५॥३॥

अस्तुभता मातरं सू^१ रथं हुवे नयता बद्धं स्वापया मिथूहशा ।

इता जयता गता^१ सर्वतातय ईरयथा मरुतो नेपथा सुगम्^१ ॥१६॥

अन्यथा चित्पिषता मुञ्जनेजन धा^१ स्या^१ बोचेमा विश्वेष्विता पियम् ।

इता नि यथा वि दशस्थथा क्तिवि

चा बोधाति^१ द्रावया त्वं किरा वसु^१ ॥१७॥

हा परेव कर्तना श्रुष्टि बोधया च जग्रमा वाचम् ।

पायया च उर्षया कामं गात्रया च मन्दया गोभिः^१ ॥१८॥

(१) परुष्या C^३; पुरुष्या W. (२) मद्गृ- C^३ W I^३; मद्- C^३; मादु- B^३. (३) -ति C^३ W. (४) स W, M. M., Reg.; I^३ corrects स to स; स: the rest. (५) रमन्ताय W. (६) इ C^६. (७) M omits गता. (८) सु C^६. (९) चा B^३ O^३. (१०) स्याता W; स्या C^३. (११) द्रो- C^३; वा- M; वो- C^६.

धा स्यात्तादेना सुमतिं वोचा नु व्ययया मन्थुम् ।

नेथा च चक्रा जरसं भवता मृळयन्तश्च^१ ॥१६॥

एवा चन भजा राये ररिमा ते भजा^२ भूरि ।

भुधी न उभयत्रा ते भजा त्वं मृळया नश्च^३ ॥२०॥१४॥

एकादशिद्वादशिनोर् लयावष्टममक्षाम् ॥

ध्वये संहिताकाले^४ नःकारे च गुरावपि^५ ॥२१॥

दशमं चैत्रयोरेवं^६ पष्ठं चाष्टाक्षरेऽक्षाम्^७ ।

व्यूहैः संपत्समीक्ष्योने क्षेप्रवर्णकभाविनाम्^८ ॥२२॥

न वावृषन्त वातस्यावयानि^९ जिघांससि ।

सासह्याम बटुत्याम दीदिक्षष्टममूणु^{१०} हि^{११} ॥२३॥

पुरुषजातस्यामि नः कृणुहि द्विषत्तरोपधम् ।

इर्यश्वोत्त मवन्तिवन्दु सद्नायास्ति नाम चित्^{१२} ॥२४॥

चममो^{१३} इवात्रि वसगान द्वादशिनः सृजास्य विमदस्य ।

सुमरताय धारय ददातु रक्षा धिया दधातु दिविर्देयं^{१४} ॥२५॥१५॥

अङ्ग सरस्वति पञ्च चरन्ति^{१५} ग्रामिरिहेन्वसि रणयसि धाव ।

विद्धि पु योऽमि पतः सुविठाय त्वा समिधान दधीमहि देव^{१६} ॥२६॥

(१) भजा: W. (२) -श- C^१ W. (३) -छे C^२. (४) चैत्रयो-
M. (५) -जा W. (६) वातस्य वयानि W; वातस्यावयानि C^१;
वातस्यावयानि C^२; म्लैस्यावयानि corrected to वातस्यावयानि in
C^३; वातस्यावयानि all the rest. (७) -ज C^१. (८) दशचिदि
C^१; दधातु W. (९) दधार C^१; ददातु W. (१०) दिविर्देय C^१; दिविर्दे-
C^२ B^१; दिविर्देय C^३. (११) चरति C^१; चरेति C^२.

जामिषु जासु चिकेत किरासि स्मस्युष^१ पात्यसि^२ सोम शतस्य ।
आयुषि चेतति विष्टपि मास्व प्रोश्मसि मूर्धनि सद्य वरन्त^३ ॥२७॥

प्रदिवि^४ वरुण तमसि तिरसि घृतमिव दिवि मम हि^५ नु विशः ।
वपसि पृथिवि रजसि वहसि हनति पितरि वि विहि नि मधु^६ ॥२८॥
सहस्राणि श्रोमतेनासनाम ऋद्यामिवेषयसि सस्तु पाहि ।

गोपीध्याय पवमानो वसन्तान्^७ सख्याय वोचेमहि मानुषस्य^८ ॥२९॥
आव्य भूमेति पादान्तौ व्यञ्जनेषु^९ श्रुधी हवम्^{१०} ।
सद्या होता रुमा सनेमि घर्मा सं भूपता रथः^{११} ॥३०॥३॥

॥ इति ऋग्वेदप्रातिशाख्येऽष्टमं पटलम् ॥^{१२}

अथ नवमं पटलम्

सर्वत्र पूषेपदान्ताः पुवन्ते वसुमघयोः परयो^१ रवे तुवि^२ ।
विश्व विम्ब घन्व रथति शत्रु शुम्न यद्देति सहतो^३ ॥ चाप्लुते^४ ॥१॥
सहप्रवादा वदयास्तमान्ताः^५ पर्यभ्यपापीति घृताघृण्यो^६ ।
अभीवर्तः^७ सूर्यवसो रथीतमः पुरुतमोऽनन्तरर्धर्च वसुतमः^८ ॥२॥
कवर्तु धान्य मिथु चपेणि स्तन पिबेति सर्वत्र ययोदयं च^९ ।

(१) स्मस्यु C^३ C^४. (२) पात्यसि C^३. (३) प्रदिव M C^३. (४) C^३ omits हि. (५) -त C^३. (६) सं- B^३. (७) The colophon in W is : दीर्घपटलेषु द्वितीय आदितो नवमः । (८) शुम्नं C^४. (९) -शुदते B^३; -शुतो C^३. (१०) -ये W.

त्विष्युस्येत्येता उदये मकारे^१, पर्युर्वक्षेत्यमकारेऽनुनासिके^२ ॥३॥

पित्र्य माहिनाकृपि मङ्ग^३ राश्व विश्वदेव्य भेषजं तुद्रय पस्त्य ।

सुम्नर्तारावीत्युदये वकारे^४ वैम्वादयश्च^५ पृशनादयस्तु ॥४॥

यकारंऽराति कवि सुकन्तु श्रुधि पितु सुम्न रथ्युताश्चेति चेतै^६ ।

न त्वश्च सुम्रर्तं वृषेति पर्या एकाक्षरादा उदये यकारे^७ ॥५॥१॥

पृशिनाजिरजुं^{१०} मधु पुत्रि जनि क्रतु बल्लगु वन्धुग वृकाङ्कु दम ।

वृजिनाध्वरीषु वृष मध्य सति स्तमु दुच्छुनोष यवि शत्रु वसु^{११} ॥६॥

वैसु ह्यादुति पुष्ट पर्वनादुति शुभ्र हृदयामति सह वृष्ण्य शक्ति ।

सप्ति स्वधिति कुशन व्युनयो^{१२} घृणि हित वित विषु सुवर्त्तिव्य नीथ^{१३} ॥७॥

नर्तवाकेनाश्ववित्सुम्नयन्ता^{१४} वसुवसु प्रसहानोऽभिवावृते ।

पमिष्टतं नामिवृत्त्याश्ववच पादान्ते^{१५} सर्वत्र परे मधस्य^{१६} ॥८॥

अश्वयूपायाश्वयुजोऽश्वयोगाः सहबाहः सुम्नयन्तर्षयन्त ।

सहवसुं सश्वत्सर्तयुक्ति सहवीरं वयुनवचकार^{१७} ॥९॥

सुम्नायुजुहं ऋताग्रन्नृतायुमुप्रादेवं^{१८} दक्षिणावानृतायोः ।

वृषारवाय सूमयं शत्रावन्नपीजुवापरीवृत्तोऽनपावृन्^{१९} ॥१०॥२॥

- (१) -त्- C⁴. (२) -त्व- C⁴. (३) -धे C⁴. (४) -वीधे- B³.
 (५) य- W. (६) -न्तु W. (७) रयि ऋ- B³ I²; नय- W.
 (८) पथाः W; पथा C³. (९) च C⁴. (१०) पुत्र M. (११) -नाप
 C³ W; -नाच C³ M; -नाद्य C⁴. (१२) वसुन W. (१३) -त्व- C⁴
 W; -धि- C³. (१४) -यंति W. (१५) -व W B³. (१६) -य- W;
 -वा- C³. (१७) -र- C³. (१८) The tenth पटल ends here

इन्द्रावतः सोमावनीमवायती दीर्घाधियोऽमित्रायुधो रथीतरः ।

अन्नावृधं विश्वापुषं वसुजुवं विश्वामुवे यज्ञायते^१ धृतावृधा^१ ॥११॥

सुन्तायन्निन्मित्रायुव ऋषीवो देवानान्दिवः ।

एवावश्यं क्षेत्रासाम्^३ ऋताब्ने सद्नासदे^१ ॥१२॥

पदेष्वन्तरनिष्-ये^१ पु^१ प्लुतिः पथेषु^१ चोत्तरा^१ ।

वृषस्व बन्ध वृष्वान्सं वाता वातुर्वनो वृतुः ॥१३॥

धृते वृषाणां वृषाणो वृजे बन्धि मृजुर्मृशुः ।

मृजे मृजीत वानेषां^१ व मेति^१ सदृशादिपु^१ ॥१४॥

सहेत्यादिः पूर्वपदोपधः सन्नेकाक्षरचर्पणधस्ववर्जम्^१ ।

न तु^१ पादस्याष्टिनोऽन्तं गतस्य^१ न द्वादशिनोऽनभिमातिपूर्वः^१ ॥१५॥३॥

अभिमातिवृष्टनोपधस्तु सर्वत्र परे प्लवते यकारे^१ ।

आवपाद्रीनामुदयाजिवर्णाः पदे^१ देशा इति तान्प्रतीयात्^१ ॥१६॥

आवय यावय^१ ज्यावय^१ यामय रामय मामह नावस ।

द्रावय दादह वावृथ तानृष रामह रारप ॥१७॥

in W, the colophon being : दीर्घाटलेपु त्रितीय आदितो
दशमः । (sic).

(१) -नेमि C^१. (२) -न्ति- C^१. (३) -मामाम् O^१; -आमुरे
(stanza 11) to क्षेत्राण- omitted in W. (४) पथेषु O^१. (५)
-ने- W. (६) नेमि C^१. (७) -द्वरं C^१ B^१ I^१. (८) न C^१. (९) -न-
C^१. (१०) पादे- W. (११) याव (I) परेचय (for यावय ज्यावय) W.

थाद्यत्तरं प्लुतं तेषामनन्वित्यस्य मध्यमम् ।

द्विवर्णः प्रत्ययोऽन्त्यस्य^१ प्रवादाः पङ्क्तिः परे^२ ॥१८॥

दूयाशे^३ उभयशासश्चे^४ कान्तश्च दाधृपिः^५ ।

पादान्तेऽश्चः सादनम^६र्धर्चान्ते तु पूरुपः^७ ॥१९॥

दोपामस्मै राजतोऽकन्वनस्पतीन् महीयमानां कति तुभ्यमेभ्यः ।

उपासमित्युत्तरं सर्वदेश्यं^८ पादस्य चैकादशिनो यदन्ते^९ ॥२०॥४॥

यवयुररमयः ससाहिपे वृधन्तो रमया गिरा ररम्म ।

यवयसि^{१०} वृत्पायामोपति अयन्तोऽदृहन्त ते नृपक्षे^{११} ॥२१॥

अवयत्तं वाग्नसातो नृपक्षे विम्बासहं दूयाशा रोचनानि ।

न वृत्पायो यमयो ररप्पो^{१२} पुरुषीयां यवयन्त्विन्दवश्च^{१३} ॥२२॥

ररक्त यवय स्तेनं ससाहे यवया वयम् ।

परमया द्वयन्तं^{१४} अवयन्^{१५} ररते च न^{१६} ॥२३॥

साह्वांसो वः सत्रासाहं सादन्यं सत्यं वातान ।

नानाम भूयाः शुश्रूषा^{१७} रीपन्तं गातूयन्तीव^{१८} ॥२४॥

वावर्नं येषां रीपतोऽदकारे सान्त्यभि नृपाहमपूरुपः^{१९} ।

सान्ति गुहा वृन्वं रीरिपीष्ट जानि पूष्योऽभीष्टतेव अयाय^{२०} ॥२५॥५॥

(१) -ग्राम- C⁴. (२) -दि- C² W. (३) -शं C² B². (४) -श्च
५- W; -श्चे- the rest of the Text MSS. (५) -ट- C⁴;
-ट- corrected to -धृ- in I¹. (६) -न्तश्च C²; -न्तेषु W. (७)
C² corrects जवृ- to जट-. (८) -साहं B². (९) -ष्य B². (१०) -न्तः
M C². (११) -यन्त्र- M; -यन्च- C². (१२) व- C⁴. (१३) -याः
शुश्रू- omitted in W. (१४) -तु- C⁴ C². (१५) वृयाहं पूरुपः W.

साहन्साह^१ जहृ^२पन्त प्रसाहं नक्तोपासा सूर्यमुपासमग्निम् ।
 परिरापः सूनृते जारयन्ती शुश्रूयातं यूयुविः सादना ते^३ ॥२६॥
 ऋन्सुपाहा धृतवान्ति साहानृज्यूवेव सूर्यवसाद् वृषाय ।
 सपासानक्तः पृथुजापने च^४ राय्येभी रीरिपत ग्जापयन्ति^५ ॥२७॥
 अश्वानयद्रीरिपत्प्रावयोभी रयीयन्तीबादमायः ससाहे ।
 सासाह यूयुधिरिवाश्रयायः पुरुषन्न^६ रीरिपः पूरुषादः^७ ॥२८॥
 अपूरुषं जाह्नपाणेन^८ रीपत ऋतायुभी रथीनां साहिषीमहि ।
 पवीतारः क्रियात्ये^९ पूरुपत्वत ऋतावरीरिव हव्यानि गामय^{१०} ॥२९॥
 वृषायस्व प्रसवीता ससाहिपे तातृषाया तातृषि सादनस्पृशः ।
 साहामेयान्ति पशुमान्ति जागृधुः पवीतारं सूर्यमुपासमीमहे^{११} ॥३०॥६॥
 ॥ इति ऋग्वेदप्रातिशाख्ये नवमं पटलम् ॥^८

अथ दशमं पटलम्

क्रमो^१ द्वाभ्यामभिक्रम्य प्रत्यादायोत्तरं तयोः ।
 उत्तरेणोपसंदध्यात् तथार्धं च समापयेत्^२ ॥१॥
 एकवर्णमनोकारं नते सु स्मेति न-परे ।
 पदेन च व्यवेतं यत् पदं तच्च व्यवायि च ॥२॥

- (१) -ह C^४. (२) -व- W. (३) C^३ omits च. (४) -स- W.
 (५) -णोन C^४; -णोन corrected to -णेन in C^५; -णेत C^३; -णेनि W.
 (६) -त्या C^४. (७) -स- C^४. (८) The colophon in W is : दीर्घपटलेषु चतुर्थं आदित एकादश । (sic). (९) -ध्यादया- W.
 (१०) तच्चा C^३; यच्च C^४.

^१ लुप्तान्तं ^२ प्लुतादीनि स्वप्ननेनेति लुप्तवन् ।

इतो पिब्रवावत्तमः पूर्वे द्वैपदयोर्द्वयोः ॥३॥

स्वसारमस्कृतेत्युमे परं वीरास एतन ।

अतीत्यैत्रान्यवस्यन्ति^१ प्लुतादिप्रभृतीनि च^१ ॥४॥

पूर्वोत्तरकृतं रूपं प्रत्यादानाप्रसानयोः ।

न श्रूयात्^१ सर्वमेतान्यद्वयथासद्विषमाचरेत्^१ ॥५॥१॥

अवगृह्याण्यतिक्रम्य सहेतिकरणानि च ।

धत्तिधुत्तिप्रवादौ च त्रिभुतादी प्लुतादि च ॥६॥

अन्तःपदं च येषां स्याद् विचारोऽनन्यपद्वारितः ।

एतानि परिगृहीयाद् बहुमध्यगतानि च^१ ॥७॥

अर्धचान्त्स्यं च^१ नाकार प्रागतोऽननुनामिकम्^१ ।

प्रत्यादायेव तं श्रूयादुत्तरेण पुनः सह^१ ॥८॥

उपस्थितं सेतिपर्यायं^१ पेवले^१ तु पदं स्थितम्^१

तत्स्थितोपस्थित नाम यत्रोभे आह संहिते^१ ॥९॥

अष्टष्टत्रये^१ प्रथमे चोदकः स्यात्प्रदर्शकः ।

एतदिष्टं^१ समानास्ति^१ पुनर्द्वयनः द्वयो^१ ॥१०॥२॥

इतिपूर्वेषु संधाने^१ पूर्वैः स्व. स्यादगदितम् ।

तद्वक्ष्यन्तद् श्रूयात्^१ मधिना^१ वक्ष्योर्भवेत्^१ ॥११॥

- (१) ई C^१ C^२ W. (२) -ति C^३. (३) -ये- C^४ WB^१; -त्ये- corrected to -ये- in B^२. (४) -प्य- C^४. (५) -य- C^३. (६) देन C^४; देपे MI. (७) इतिप्रत्यय- C^४ W. (८) -त् W. (९) -त् C^३. (१०) यन्तु C^४. (११) -द्वयोर्भवेत् C^४ W.

दृष्टक्रमत्वात्समर्थान्^१ सदिध्यात्सर्वशः क्रमे ।
 पदेन च पदाभ्यां च प्राग्वस्येदतीत्य च^२ ॥१२॥
 नकारस्योष्मवद्वृत्तं प्लुतोपाचरिते नतिः ।
 प्रश्लेषश्च^३ प्रगृह्यस्य प्रकृत्या स्युः परिग्रहे^४ ॥१३॥
 शौद्धाक्षरागमोऽपैति^५ न्यायं यान्त्युत्तरे त्रयः ।
 रिक्तान्युष्मणोऽघोपे दूभावः स्वधिषीव च^६ ॥१४॥३॥
 ॥ इति ऋग्वेदप्रातिशाख्ये दशमं पटलम् ॥^७

अथैकादशं पटलम्

अथार्धलोपेन यदाह स^८ क्रमः समानकालं पदसंहितं द्वयोः^९ ।
 अथो बहुनामबिलोपकारणः परेरवस्यन्त्यतिगम्यं कानिचित्^{१०} ॥१॥
 अपृष्ठमेकाक्षरमद्वितीयोनि यत् तदानुनासिक्यभयादतीयते^{११} ।
 नतं च पूर्वेषां परस्य कारणं नतेः परस्योभयहेतुसंग्रहात्^{१२} ॥२॥

(१) -यान् C^६ I^१, Reg.; -यात् M B^२ I^२; -यान् O^१ O^२, M.M.; -यात् C^६ W B^१ B^२ B^३ (B^१ corrects -यात् to -यात्), Berlin MSS. (op. Reg.). (२) -पस्य O^३. (३) -रमा- M. M. (४) इ- C^६ W. (५) The colophon in W runs thus : क्रमपटलत्रयम् द्वादश । (६) यदा सह C^३. (७) -ल W; -लं C^६. (८) -णं W; -णान् B^२. (९) -स्यत्य- C^६ I^१, Reg. (१०) -त्य W. (११) -द्वितीयो- C^६. (१२) पद- B^१ B^२.

परीत इत्युत्तरमेतयोर्द्वयोः परं हि^१ पूर्व^२-नमतीत्यतीयते^३ ।

ततोऽपरं^४ संध्यमोक्ष्य कारणां तदर्थं जं द्विक्रममत्र कुर्वते^५ ॥३॥

ततः परं रेफनिमित्तसंशयात् तथावरित्येतदपोचते पदम्^६ ।

अदो पितो सो चिदुपवमूयवो न घञि घुक्षीत्यापि आतिथन्ति द्विम्^७ ॥४॥

स्वसारमित्येतदपोचते पदं परः सकारोपजनोऽस्मृतेति च ।

निरस्कृतेति द्वापसर्गकारितसू तदन्ययादाचरितं तु पञ्चभिः^८ ॥५॥

सदेति चेमेति च रत्तमंहितं गुणायमादितनमापि चेतन ।

पदं च चास्कम्भ चिदित्यतः परं

पुत्रादि चैतानि निमित्तसंशयात्^९ ॥६॥

द्वयभिक्रमं पूर्वनिमित्तमानिनसू त्रिपूत्रमेवाहुरनन्तरं हि तयो^{१०} ।

अनन्तरं एतेन चतुर्थेऽष्टयोः परं यथं तत्र न द्वयभिक्रमम्^{११} ॥७॥

अनानुपूर्व्ये पदसंध्यदर्शनान् पदव्ययेन च पदं^{१२} व्यवापि च^{१३} ।

ततोऽपरं द्विक्रममाहुराश्रयान् कृताविनुमात्रं हि वयमंहिता^{१४} ॥८॥

पदानुपूर्व्येण सपूर्वे आ ततोस्ततो व्ययेन च सह व्यवापि च^{१५} ।

ततो निरादेतरयोश्च ते पदे ततोऽव्ययेतेन परस्य मंहिता^{१६} ॥९॥

(१) ६ C^१. (२) -ने B^१ WB^१; -नो M C^१ C^१ C^१ O^१
I^१ B^१ I^१ B^१, M. M., Reg. (३) ततः परं B^१ B^१. (४)
-त- B^१. (५) The end of the वर्ग is here marked
by the consecutive No. ॥३॥ in I^१. (६) -नमो- C^१;
-नतमा- C^१. (७) तत्र न न W. (८) -त- C^१. (९) पदं संध्य-
I^१; पदव्ययि- W; -त- C^१. (१०) पदं W. (११) W I^१ I^१; C^१
corrects पदं to पद-; पद- all the rest. (१२) ग- O^१ C^१;
ग- corrected to न- on the margin in M.

अनन्तरे त्रिक्रमकारणे यदि त्रिमिश्रच गार्ग्य पुनरेव च त्रिमि^१ ।

त्रिसगमे पञ्चमिरार्घ्यनुप्रदर्श^१ चतु क्रमस्त्वाचरितोऽत्र शाकलै^२ ॥१०॥

अलोपभावादपरे बहुक्रम प्रतिस्वमार्षाति न कुर्वते कचित्^३ ।

असर्वेशस्त्रिप्रभृतिष्वनेकश स्मरन्ति सख्यानियमेन शाकलम्^४ ॥११॥

अयावने पूर्वविधानमाचरेद् यथापद संधिमपेतहेतुपु^५ ।

अथो पदाभ्या समयं पदेन च^६ क्रमेष्वत्रस्येदतिगम्य सदधत्^७ ॥१२॥१॥

सहेतिकाराणि समासमन्तभाग् बहुक्रमे मध्यगतानि यानि च ।

तृतीयता गच्छति यस्य सोऽप्रवाननन्ययोग^८ विकृत प्पुनादि च^९ ॥१३॥

अतीत्य तेषा पदता प्रदर्शयेत्^{१०} कृते तु गार्ग्यस्य पुनस्तत्र्यमिक्रमे^{११} ।

अट्टष्टत्रयो प्रथमे प्रदर्शनं स्मरन्ति तत्रत्र निराह चोदक^{१२} ॥१४॥

पद यदा वेवर्णमाह सा स्थितिर्^{१३} यदेतिकारान्तमुपस्थित तदा^{१४} ।

अथो विपर्यस्य समस्य चाह ते यदा स्थितोपस्थितमागन्त्युत्^{१५} ॥१५॥

(१) -नि- C⁴ (२) -लै C⁵ (३) The end of the वर्ग is here marked by ॥१०॥ in I² (४) -शा- B¹ B² (५) -ळ- C⁵ (६) पदाभ्यासमय पदेन च C⁴, पदाद्या धिगम्य सदधत् W. (७) -त्- C⁴ C⁵ (८) -स्ये समय पदेन च (for -स्ये- to -धत्) W (९) B¹ C¹ C³ I¹ (I¹ corrects चो- to सो-) B¹ B² I² Bⁿ Reg, M M, चोप्प- C⁴ M सोचोष्म- C⁶, सोमोष्- W (१०) -योग- C⁵ C¹ (C¹ corrects -ग to -ग-) B¹, M M -योग the rest (११) -स्त्रिमि W (१२) -ळ- C⁵ (१३) The of the वर्ग is here marked by ॥१५॥ in I².

पुनर्बुवे^१स्त्वत्र समासमिद्वयेत्^२ स्वरित्यतोऽन्येषु च^३ संधिमाचरेत् ।
 अत्रमहस्येव हि कालगारणा परिग्रहेऽस्तीत्युपेत्यनुस्मृता^४ ॥१६॥
 अभिन्नमेतोमयतोऽनुसंहितं ततोऽस्य पश्चात्पदतां प्रदर्शयेत् ।
 यथापदं वा^५न्यतरेण संदधन् त्रिपूतमेवेत्तदलोपममवान् ॥१७॥
 अरक्षमंयेत्यपराधने पदं पुनस्तदुक्त्वाद्यवमाय पूर्ववत्^६ ।
 तथा यद्वच्छोपनते यद्वृत्तमे क्रमेण तस्यैरुपदानि निस्तुतन्^७ ॥१८॥
 नकारजोपोष्मरभावाननयेदपेतरागां प्रकृतिं परिग्रहे^८ ।
 नति^९ प्लुतोपाचरिते^{१०} च^{११} यत्र च प्रगृहमेकीभवति स्वरोदयम् ॥१९॥
 प्रवादिनो दूया^{१२}शद्वृत्तद्वृत्तमान् परेण्योपेषु च रेस्मृत्तयः^{१३} ।
 महादेशं स्ववित्तीव चानयेन्^{१४} नुदेशं^{१५} शौद्धात्तरमंष्यमागमम् ॥२०॥
 अभिन्नमे पूर्वविधानमाचरेन् पुनर्बुवे^{१६}स्त्वाद्यारितं क्रमे ।
 त्रिष्टामन्यद्यतोऽनुसंहितं तदाचरेदन्तगवाद्यपोस्तु^{१७} न^{१८} ॥२१॥

- (१) B³ B⁴, M. M.; omitted in B¹. (२) -r- W.
 (३) वा- C³ W B⁴; वा- or चा- (I) I²; चा- the rest.
 (४) -मेवम- (for -ये-) W. (५) द्युः C⁴. (६) -त्त C³
 O⁴; -त्त B⁴. (७) W omits तथा यद- to fit I². (८) -नामात-
 - W. (९) - W. (१०) -चरिते C³; -चरिते च W. (११) -त्- W
 I². (१२) -ये- B⁴. (१३) चानये नुदेश W; चानये नुदेश C⁴. (१४)
 -र- C⁴, the Berlin MSS. (cp. R. १०.) (१५) -त्त-
 C⁴. (१६) -त्त- च. १७ (for -त्त- to न) W. (१८) The
 end of the २¹ is here marked by ॥२०॥ in I².

सकृद्यथासंहितमेपु वाचरेत् पुनर्विवक्षन्पदमप्यसंदधत् ।

परिमहे संधिषु कारयान्वयाद्विक्रमं द्वयं षष्ठ्यसु चोष्मसंधिषु ॥२२॥

समानकालावसमानकारणावनन्तरौ वा यदि संनिगच्छतः ।

पदस्य दोषावथ हेत्वसंग्रहे नियुक्तमार्प्यन्यतरेण लुप्यते ॥२३॥

मकारलोपे विकृतस्वरोपधे मृतीयभावे प्रथमस्य च ध्रुवम् ।

विपर्ययो वेत्तरथाभ्युपेयुषामर्थोभयेषामनुनासिकोदये ॥२४॥

अथो नतेनोपहितेऽनुनासिके तयाकारस्य क्रम एकपातिनः ।

न चात्र पूर्वः स्वरितेन संहितां लभेत तस्मिन्नियतस्वरोदये ॥२५॥४॥

यदा च गच्छत्यनुदात्तमक्षरं वशं पदादेरुदयस्य तेन च ।

अदात्तपूर्वे नियतस्वरोदये परो विज्ञोपोऽनियतो यदावरः ॥२६॥^{१५}

स्वरैकदेश स्वरितस्य चोत्तरं यदा निहन्यादनिमित्तमक्षरम् ।

अदात्तपूर्वोऽप्यनुदात्तसंगमो यदा स्वरो द्वौ लभतेऽपि वा बहून् ॥२७॥

- (१) वा-*WB²*, *Reg.*, *M. M.* (a), *M. M.*; वा- or चा- (f) *I²*; चा-the rest. (२) -न् *C⁴*. (३) -स्य *W.* (४) -मं च- *C⁴*; -मस्यो- *W.* (५) -ल्ल- *C⁵*. (६) -र्ष्या- *B¹ B²*; -र्ष्य- *C⁵*. (७) -तः *B¹ M C³ C⁵*; -त- all the rest. (८) -प्यु- *W.* (९) *B¹ C¹ C³ C⁴ WB² B³ B²*; तथो- *MC⁵ I¹ I²*, *M. M.*, *Reg.* (१०) -दयम् *C⁴*. (११) पूर्व *C⁴ C⁵*. (१२) -वः *B¹ MC³*. (१३) -म- *W.* (१४) -तः *B¹ MC³*. (१५) The end of the वर्ग is marked here in *I²* by ॥६२॥ (=६१). (१६) -का- *M. M.* (१७) -च- *W.* (१८) -मे *C⁵*.

यथा प्रकृते स्वरवर्णसंहिते तयोस्तयोरचारवर्णयोस्तथा ।

अदर्शनेऽनाप्यविलोप उच्यते क्रमेण्वनार्थं ब्रुवनेऽपरे स्वरम् ॥२८॥

अदृष्टमाप्या यदि दृश्यते क्रमे विलोपमेवं ब्रुवतेऽपरे तथा ।

स कारणान्पार्ष्वविलोपविक्रमः क्रमेण युक्तोऽपि बहूनि संदधन् ॥२९॥

पदं पदान्तश्च यदा न गच्छति स्वरावसानं स तु योऽत्र युज्यते ।

तदा न रूपं जमते निराकृतं न चेन्निराहोपनिवृत्य उत्पदम् ॥३०॥

स्थितिस्थितोपस्थितयोरच दृश्यते पदं यथावद्द्वयवद्द्वयुपस्थिते ।

कचित्स्थितौ चैवमतोऽपि शास्त्रज्ञाः क्रमे स्थितोपस्थितमाचरन्त्युत ॥३१॥

क्रमेण सर्वाणि पदानि निर्गुणमिति स्मरन्त्याचरितं तु नोत्क्रमेण ।

क्रमस्य वर्त्म स्मृतिसंभवो ब्रुवन् समाधिमस्यान्वितराणि धीतयेव ॥३२॥

- (१) W omits -वर्ण-. (२) -तं C⁴. (३) W omits तयोश्. (४) -दा C⁴. (५) -नो W. (६) उच्यते W I¹B¹B²I²B², M. M. Reg.; दृश्यते C¹C²C³; C¹ probably corrects दृश्यते to उच्यते. (७) B¹ omits अदर्शने to स्वरम्. (८) तदा W. (९) कारणान्पार्ष्व- C⁴; कारानाप्य- W. (१०) क्रमे विदुको W. (११) यदा च दृष्यति C⁴. (१२) -यानत् W. (१३) ये W. (१४) न C²B², M. M.; -नु- corrected to न in C¹; -नु- the rest. (१५) चेन्निराहो- W. (१६) स्थितिः B¹ B²; स्थित- M C²C⁴I¹ B², Reg.; C¹ corrects स्थित- to स्थिति-; स्थिति- the rest. (१७) -द्वयु- M C¹C⁴; -द्वय- B¹; I¹ corrects -द्वयु- to द्वयु-. (१८) -तं W. (१९) उपस्थितौ (for द-नो) W. (२०) -य W. (२१) -च C⁴. (२२) No. of the वर्ण in I². (२३) नोत्क्रमेण C⁴ W.

यथोपदिष्ट क्रमशास्त्रमादित पुन पृथक्त्वैर्विवर्तेन साधुवत्^१ ।

इति प्र वा^४भ्य उवाच च क्रम^५ क्रमवत्का प्रथमं शशस च^६ ॥३३॥

क्रमेण नार्थ^७ पदसहिताविद् पुराप्रसिद्धा^८श्रयपूर्वसिद्धिभि ।

अष्टत्स्नमिद्वश्च न चान्यसावको न चोदयापायकरो न च श्रुत^९ ॥३४॥

असिध्यत^{११} सिद्धिविपर्ययो यदि प्रसिध्यतोऽसिद्धिविपर्ययस्तथा^{१२} ।

सहापवायेषु^{१४} च सत्सु न क्रम प्रदेशशास्त्रेषु भवत्यनर्थक^१ ॥३५॥

विपर्ययाच्छास्त्रममाधिदर्शनात् पुनप्रसिद्धेरुभयोरनाश्रयान् ।

समभ्युपेयाद् बहुभिरच साधुभि श्रुतेरच सन्मानकर क्रमोऽर्थवान्^{१५} ॥३६॥

श्रुते न च द्वैपदसहितास्वरौ प्रसिध्यत^{१६} पारण्यकर्म चोत्तमम्^{१७} ।

क्रमाद^{१८}तोऽन्यग्यजुषा च धृदया पदे स्वरैश्चाख्ययन तथा^{१९} त्रिभि^{२०} ॥३७॥^{२१}

॥ इति श्रुग्वेदमातिशाख्ये एकादश पटलम् ॥

(१) -कृतै- M M., R^og, -कृते- O⁴, -कृते- W, -कृतै- the rest (२) -यैश्च O⁴ (३) साधुभि W (४) वा- I¹I² (५) उवाच सक्रमे O⁴. (६) क्रम B²O¹ (७) नार्था W. (८) I² corrects -दा- to -दया-, B² writes the mark x above -दा-. (९) अष्टत्सु विद्वश्च W (१०) श्रुति W (११) B² corrects -ध्य- to -द- on the margin (१२) -द- W (१३) -त घ् (for -तोऽ) W. (१४) W omits च (१५) I² here marks the end of the वर्ग by ॥३३॥ (१६) वा- W (१७) -म् W (१८) क्रमादित्येता- W. (१९) इ- B¹ MO¹O²I¹ B², W (?), धृ- the rest (२०) त- B¹I², M M, Reg, त- corrected to य- in I¹, य- the rest (२१) The No of the वर्ग in I² is given as ॥३४॥. The colophon in W runs thus (sic) इति क्रमहेतुपटलअयोदश ।.

अथ द्वादश पटलम्

ऊष्मान्तस्यसोष्मचक्रावर्गा तान्तं यान्त्यन्यत्र त्रिर्जनीयात् ।

श्रुकाररुकारो परमपेम्पण्यां नाद्रि तकारादवरे च स्त ॥१॥

नान्योन्येन मध्यमा स्पर्शवर्गाः संयुज्यन्ते^१ न रुकारेण रेकः ।

स्पर्शवर्गो न परेरनुत्तमैस्^२ तथा तेषां षोपिणः सर्वथोष्मभिः^३ ॥२॥

नान्तयान्तस्या न प्रथमोष्मभिः परैर^४ न रेको रेपेण^५ न मोष्मयोष्मवान्^६

न स्पर्शरूप्मा प्रथमः परः सन्^७ नानुत्तमैः स च सोष्मा च पृथौ^८ ॥३॥

नानुत्तमा षोपिणोऽषोपिभिः सह^९ स्पर्शे स्पर्शा^{१०} नोत्तमा उष्मभिः परैः^{११} ।

लकारस्पर्शेन^{१२} यकार उच्चरैरूष्माणोऽन्योन्येन च नैक^{१३} पदेष्विदम्^{१४} ॥४॥१॥

(१) -स्याश्रुषोष्म- W; स्याश्रुषोष्म- B^१, M. M.; -स्पश्रुषोष्म- C^१ I^१; -स्पषोष्म- C^१; -स्पषोष्मश्रु- M. M. (a); -स्पषोष्म the rest (cp. note by Reg.). (२) श्रु- C^१ I^१ WB^१. (३) -लृदा- C^१. (४) दोष W; दोष न C^१. (५) ऊ- (for -यो-) W. (६) -ना W; च MC^१ C^१ I^१, Reg.; न the rest. (७) दो- (for षोष्मो-) C^१. (८) C^१ omits न. (९) पूर्व B^१; पूर्वः C^१ C^१ W (cp. note by Reg.). (१०) सदा C^१. (११) -मे- (marginal) I^१. (१२) -नै न (for -यो-नेन) C^१. (१३) नङ्- C^१; न श्रु- M. M. (१४) -यन् C^१.

नामाख्यातमुपसर्गो निपातश्चत्वार्याहुः पदजातानि शब्दाः ।

तन्नाम येनाभिदधाति सत्त्वं^१ तदाख्यातं येन भावं सवातु^४ ॥५॥

प्राभ्या परा निर्दुर्गनु व्युपाप सं परि प्रत्रि न्यत्यधि सूदवापि ।

उपसर्गा विशतिरथेवाचकाः सहेतराभ्यामितरे निपाताः^१ ॥६॥

विशतेरुपसर्गाणामुच्चा^१ पक्षाक्षरा नव^१ ।

आद्युदात्ता दशैतेपाम्^{१०} अन्तोदात्तस्त्वभीत्ययम्^१ ॥७॥

क्रियावाचकमाख्यातमुपसर्गो विशेषकृत् ।

सत्त्वाभिधायकं नाम निपातः पादपूरणः^१ ॥८॥

निपातानामर्थवशान्निपातनाद्^{१०} अन्तर्था^{११}नामितरे च सार्थकाः ।

नैयन्त इत्यस्ति संख्येह^{१२} वाङ्मये मिताक्षरे^{१३} चाप्यमिताक्षरे च ये^{१३} ॥९॥१॥

॥ इति ऋग्वेदप्रातिशाख्ये द्वादशं पटलम्^{१४} ॥

॥ इति द्वितीयोऽध्यायः ॥

(१) -ताश् W. (२) य- B¹C⁴WB³I²; या-corrected to श- in I¹; शा- the rest. (३) The वर्ग ends here in I², instead of after the previous stanza, and the end is marked by ॥६५॥. (४) सवातु C³B³I²B⁰; सवातु corrected to सवातु in C¹; स वातुः B¹MC⁴WI¹B³, Reg., M. M.; सवातुं C⁴. (५) वा added in B¹B³. (६) आद्या W. (७) दश तेषाम् M. M. (८) -दाः C⁴. (९) -शाः C⁴ (१०) -गान्यताम् W. (११) अपार्थका- W. (१२) सखेति W. (१३) W omits ये. (१४) The colophon in W runs thus : (sic) इति सीमापटलश्चतुर्दश समाप्तः ।.

अथ त्रयोदशं पटलम्

वायुः प्रायः ऋष्यमनुप्रदानं कथञ्च ये निवृत्ते संवृत्ते वा ।

आपद्यते श्वासनां नादतां वा जप्तीहायामुमयं वान्तरोभौ ॥१॥

हा वर्णानां प्रकृतयो भवन्ति^१ श्वासोऽरोषाणामितरंषां तु नादः^१ ।

सोष्मोष्मणां घोषिणां श्वासनादौ^१ तेषां स्थानं प्रति नादात्तदुष्म^१ ॥२॥

तद्विशेषः करणं^१ स्पृष्टमस्थितं^१ दुस्पृष्टं तु प्राग्वक्काराच्चतुर्था^१ ।

स्वरानुस्वरोष्मणामस्पृष्टं^१ स्थितं^१ नेके कथञ्च स्थितं^१ मादुष्मणः^१ ॥३॥

प्रयोक्तुरीहागुणसंनिगते वर्णोभयन्गुणनिरोपयोगात् ।

एकः श्रुतीः^१ कर्मणाप्रोति बहोर्^१ एके वर्णाञ्छाश्वतिकान्न कार्यान्^१ ॥४॥

आह्वोपं घोषवतामकारमेकं^१ अनुस्वारमनुनासिकानाम्^१ ।

सोष्मतां च सोष्मणामूष्मणाद्^१ सस्थानेन^१ घोषिणां घोषिणैश्च^१ ॥५॥१॥

अत्रोत्पन्नावर ऊष्मघोषो^१ शीघ्रतरं^१ सोष्मसु प्रायमेकं^१ ।

रक्तो वचनो^१ मुखनासिकाम्याम्^१ एतद्वर्णात्मगुणशास्त्रमाहुः^१ ॥६॥

नपुंसकं यदूष्मान्तं तस्य बह्वभिधानजः ।

अनुस्वारो दीर्घपूर्वः^१ सिप्यन्तेषु पदेषु सः^१ ॥७॥

सः सा^१ सौ सं पदान्तेभ्यः पूर्वोऽनाम्युपधस्तथा ।

यकारो वा वकारो वा पुरस्ताच्चेदसंविजः^१ । ८॥

(१) तृती- B¹; -तृती- B²; -तृती- M; -तृती- B³. (२) -द- W. (३) स्पृष्टस्थितं W. (४) -चास्पृष्टम- W. (५) -न- W. (६) श्रुतिः W. (७) -दुस्तस्थानेन W. (८) -स्याद्या- W. (९) वर्णो C⁴ B¹ M; वचनो the rest. (१०) सक्त MO¹ C⁴; स स W; यः स C⁴.

जिषांसन्पांसुरे मांसं पुमांसं पौंस्यमित्यपि ।

पदेष्पेवंप्रवादेषु^१ नामकार उपोत्तमे^१ ॥६॥

प्रक्षिष्टादभिनिहितान्^१ मांश्चत्वेऽयांसमित्यपि^१ ।

एतावानृच्चत्रनुस्वारो दीर्घादि^१तरथेतरः^१ ॥१०॥२॥

समापाद्यान्युत्तरे षट् पकारे राधो रथो रना दिवो जा ऋतश्च ।

अङ्गः पा दुःपेति च पूर्वपद्यावनिङ्गयन्चिक्रममेषु कुर्यात्^१ ॥११॥

समापाद्यं नाम वदन्ति पत्वं तथा यात्वं सामवशांश्च संधीन् ।

उपाचारं लक्षणातश्च सिद्धमाचार्या व्यालिशाख्यगार्ग्याः^१ ॥१२॥

ह्रस्वामर्धस्वरभवत्यासमाप्तमनुस्वारस्योपवामाहुरेके ।

अनुस्वारं तावतैत्राधिकं च ह्रस्वोपथं^१ दीर्घपूर्वं^१ तदुभम्^१ ॥१३॥

रेफोऽस्त्युकारे च परस्य चार्धे पूर्वे ह्रसीयास्तु न चैतरस्मान् ।

मध्ये स^१ तस्यैव लकारमावे घातो स्वरः कल्पयताम्लकारः^१ ॥१४॥३॥

अनन्तस्थं तमनुस्वारमाहुर^१ व्यालिर्नासिभ्यमनुनासिकं वा^१ ।

संख्यानि संख्यक्तागयाहुरेके द्विस्थानतैतेषु तथोभयेषु^१ ॥१५॥

(१) I^२ adds दिवो र्ना. (२) -ना- (for -न्वि-) W. (३) -प- O^३. (४) -यारच C^४; -यस्तु M. (५) -दि- M C^३; -लि- B^३. (६) दीर्घरूपं W. (७) W (-प- for -पो-) B^३ I^२ B^४, M. M.; रेफोऽस्त्युकारस्य C^३; रेफोऽस्त्युकारस्य M B^३ C^३ I^२ C^४ C^४ (C^४ reads -स्त्यु- for -स्त्यु-), Reg, M. M. (a); रेफोऽस्त्युकारस्य B^३. (c) वा- I^२ I^२, Paris MS. (d) चे- C^४. (१०) -आ लृ- I^२ C^३ W B^३, Reg.; -ताम्लृ- B^३; -ताम्लृ- the rest. (११) W omits तन्, (१२) -दि- C^३; -लि- C^४ B^३. (१३) The end of the verse is marked here, instead of after the preceding stanza, by ॥१॥ in C^३, and by ॥६॥ in I^२.

संध्ये^१र्व्वहारोऽर्धमिहार उत्तरं युजोरुकार इति शाकटायनः^१ ।
 मात्रासंसर्गादिवरे^२ पृथक्^३ तृती^४ ह्रस्वानुस्वारव्यतिपन्नवत्परे^५ ॥१६॥
 ग्रीणि मन्द्रं मध्यममुत्तमं च स्थानान्याहुः सप्तयमानि वाचः^६ ।
 अनन्तरश्चात्र यमोऽविशेषः^७ सप्त स्वरा ये यमास्ते^८ पृथग्ना^९ ॥१७॥
 तिस्रो वृत्तीरुपदिशन्ति वाचो विज्ञे^{१०}यतां मध्यमां च द्रुतां च^{११} ।
 वृत्त्यन्तरे^{१२} यस्मिंश्चिदविशेषमाहु^{१३} मात्राविशेषः प्रतिवृत्त्युपेत^{१४} ॥१८॥
 अभ्यासाथे^{१५} द्रुतां वृत्तिं^{१६} प्रयोगाथे^{१७} तु मध्यमाम् ।
 शिष्याणामुपदेशाथे^{१८} कुर्याद् वृत्तिं विज्ञेयताम्^{१९} ॥१९॥
 चापस्तु वदते मात्रां द्विमात्रां वायसोऽत्रवीन्^{२०}
 शिष्यो निमात्रो विज्ञेय एव मात्रापरिमहः^{२१} ॥२०॥१॥
 ॥ इति ऋग्वेदप्रतिशारण्ये त्रयोदश पटलम् ॥^{२२}

- (१) -प्य- B^१. (२) -छ- M. (३)-विशिष्टः M. (४)-ञ- W.
 (५) B^१M C^१C^१I^१B^१B^१I^१B^१, M. M., Reg.; प्रति वृत्तिमेति
 C^१C^१W, Berlin MS. 595 and Whitney MS. (cp. Reg.).
 (६) द्रुता वृत्तिः W. (७) -मा W. (८) -ञ- W. (९) B^१B^१I^१J^१,
 M. M., Reg; हे मात्रे B^१ M C^१I^१; द्वितीयां corrected to
 हे मात्रे in C^१; द्विमात्रे C^१. (१०) ताम्रलो I^१. (११) निमात्रं (-ञ Reg.)
 ॥ शिष्यो वृत्ते नकुलस्वर्यमात्रिकं (-ञ Reg.) I^१, Reg., (cp. note by
 Reg.); B^१ adds निमात्रा तु शिष्यो वृत्ते नकुलस्वर्यमात्रिकं
 वा पाठः । (१२) चापस्तु to -प्रः omitted in W. B^१ adds
 गतायमेव चेदम् ॥ (१३) The colophon in W runs thus
 (sic) इति शीघ्रायां प्रथम आदिनः पटलः पञ्चदश । इति शिष्यो

अथ चतुर्दशं पटलम्

समुद्दिष्टा वर्णागुणाः पुरस्तान् निर्दिष्टानां सांहितो यश्च धर्मः ।

तदायापायव्ययनानि दोषास्तान्ब्याख्यास्यामोऽत्र^१ निर्दर्शनाय^१ ॥१॥

निरस्तं^२ स्थानकरणापकर्षे^३ विहारसंहारयोर्व्यासपीठने^४ ।

ओष्टाभ्यामम्बूकृतमाह नद्धं^५ दुष्टं^५ मुखेन सुपिरेण शूनम्^५ ॥२॥

संशृष्टं तु^६ प्रीळनं^६ आह हन्वोः^६ प्रकर्षणे^७ तदु विक्तिष्टमाहुः^१ ।

जिह्वाभूतनिमहे^{१०} प्रस्तमे^{१०} न् नासिकयोस्त्वनुपङ्गे^{११} अनुनासिकम्^{११} । ३॥

अथधामांत्रं^{१२} वचनं^{१२} स्वराणां^{१२} संदंशो^{१२} व्यासः^{१२} पीळनं^{१२} निरासः^{१२} ।

मासः^{१३} कण्ठ्ययो^{१३} रनुनासिकानां^{१३} संशृष्टता^{१३} विपमरागता^{१३} वा^{१३} ॥४॥

सान्तस्थानामादिलोपान्तलोपाव्^{१४} अदेशे^{१४} वा वचनं^{१४} व्यञ्जनस्य^{१४} ।

अन्योन्येन व्यञ्जनानां^{१५} विरागो^{१५} लेशेन^{१५} वा वचनं^{१५} पीळनं^{१५} वा^{१५} ॥५॥ ॥१॥

- (१) -उ W. (२) -यौ C^४. (३) W; -जने O^४; -डे C^४; -हने the rest. (४) -इतमाननश्चन् W. (५) W omits द. (६) -ह- W; -न- C^४; -ह- the rest. (७) -यंण W; -यंण O^४ O^४, Berlin MSS. (cp. Reg.). (८) तदविह- C^४. (९) -लं I^४; -लं C^४; -लन् W. (१०) -रि- Reg. (११) -स्त्वनुनासिके C^४. (१२) -य- M. (१३) -ह- W; -ह- C^४ I^४; -ह- the rest. (१४) आ- C^४ M B^४; आदि- C^४; अ- corrected to आ- in I^४; अ- the rest. (१५) व्यञ्जनं C^४. (१६) -ह- W; -ह- C^४; -ह- the rest.

घोषत्रतामनुनादः^१ पुरस्तादादिस्थानां^२ क्रियते घोरणांवा^३ ।
 सोष्मोष्मणां^४ मनुनादोऽप्यनादो^५ लोमश्च^६ च^७ क्षो^८ ष्म^९ मूष्मणां^{१०} ॥६॥
 चणेषु जिह्वाप्रथमं^{११} चतुर्षु^{१२} मासो मुख्ये^{१३} प्रविहारश्चतुर्थे^{१४} ।
 सरेक्षयोर्मध्यमयोनिरासो^{१५} विज्ञेयः स्थाने सञ्ज्ञे चतुर्थे^{१६} ॥७॥
 अतिस्पृशो^{१७} वर्धरता च रेफे^{१८} जिह्वान्ताभ्यां^{१९} च वचनं ज्ञातरे^{२०} ।
 श्वासोऽपोपनिभर्ता^{२१} वा हकारे^{२२} निरासोऽन्येषूष्मसु पीकनं^{२३} वा^{२४} ॥८॥
 स्वरात्परं^{२५} पूर्वसंस्थानमाहृ^{२६} दीर्घान्निरस्तं तु विसर्जनीयम्^{२७} ।
 पञ्चदशायथा रेफवत्तत्तथाहृ^{२८} रक्षात्तु नातिक्वमपीतरस्मात्^{२९} ॥९॥
 संयोगादेरुष्मणाः^{३०} पूर्वमाहृ^{३१} विसर्जनीयमधिर्घं स्वरोपवात्^{३२} ।
 परं यमं रक्तपरादघोषाद्^{३३} ऊष्मायां वा घोषिण्यस्तत्पञ्चमम्^{३४} । १०॥ ॥९॥
 शुनश्शेषो निष्पत्ती शास्ति निष्ठाळविक्रमां^{३५} ब्रह्म विष्णुः स्म वृद्धिः^{३६} ।
 स्पृशोष्मसंघा^{३७}न्स्पर्शरेफसंधोनमिमायां^{३८}श्च परिपादयन्ति^{३९} ॥११॥

(१) प- W, Berlin MS. 691. (२) -स्थानं W. (३) वा- C⁴C⁵, B⁸ (on the margin). (४) सोष्मणा- W. (५) -ळ- W; omitted in C⁴; -ल- I²; -र- the rest. (६) M corrects च to ण on the margin. (७) -यमं M O⁵B⁸I⁸. (८) -वे निहता W. (९) -ळ- W; -ञ- C⁴; -ट- the rest. (१०) च B¹C¹I¹B². (११) -ध- C⁴. (१२) -दा- W. (१३) C⁸ I¹ and Reg.; अविक्रमा omitted in W; अविक्रमान् the rest. (१४) -द- Reg., M. M.; -व- corrected to -द- on the margin in Berlin MS. 595 and in the MS. of Whitney (cp. note by Reg.); -व- the rest.

स्वरो पुर्वन्त्योष्ठ्यनिमौ सरेफौ तिस्रो मातृघ्नोन्पितृन्यन् नृमिर्नृन् ।
 दन्त्यान् सकारोपनिभानघोपान् रथ्यः पृथ्वी पृथिवी त्वा पृथीति^१ ॥१२॥
 रुध्मान्तस्थाप्रत्ययं^२ रेपपूर्वं ह्रस्वं लुप्पन्त्यादुरथाप्यसन्तम् ।
 पुरुषन्ति^३ पुरुवारार्यमाष्ट्राणां हरियोजनाय हरियूपीयायाम्^४ ॥१३॥
 ऐयेरित्यैकारमकारमाहूर् वयश्चेति^५ क्रमयन्तो यकारम्^६ ।
 तदेवान्येषु विपरीतमाहुस् ते रय्या वय्यं च^७ ह्रदय्ययेति^८ च^९ ॥१४॥
 झकारस्य स्थान ऐकारमाहूर् लुप्सन्ति च सयमीकारमुत्तरम्^{१०} ।
 बह्वक्षरं द्व्यक्षरतां नयन्ति यथोनयीर्ध्वनयीत्कोशयीरिति^{११} ॥१५॥३॥
 सदेव चान्यत्र विवर्ययेण कार्य ऐत्ये सयमीकारमाहुः ।
 धातोर्विमेतेर्जयतेर्नियश्चामैष्म चालैष्म नैष्टेति चैपु^{१२} ॥१६॥
 इकारस्य स्थान ऋकारमाहूर् लकारं वा चन्द्रनिष्पिस्तुशिल्पे^{१३} ।
 अनन्तरे तद्विपरीतमाहुस् तालव्ये शृङ्गे विभृयाद्विचृत्ताः^{१४} ॥१७॥
 तालुस्थानो व्यञ्जनादुत्तरश्चेदयकारस्तत्र यकारमाहुः ।
 शुन.शेषः शास्ति वरजुपीयामत्के विरप्शीति^{१५} निदर्शनानि^{१६} ॥१८॥

(१) -ठ- C⁴ B⁴. (२) C⁴ omits यन्. (३) दन्त्यात् W. (४) -नि- B¹; -नु- M; -व- W. (५) पृथिवि C⁴; पृथीयत् M. (६) प्रत्ययो W. (७) लुप- C⁴ M. (८) अथवाप्यसक्तम् W. (९) -यति C⁴ M W I¹ I². (१०) W omits पुरु०. (११) ऐत्ये- C⁴. (१२) -य्य- C⁴. (१३) -येति B¹ W B²; -येति च Reg.; -ये च the rest. (१४) च omitted in C⁴ C⁵ B¹ B² B³. (१५) च omitted in C⁴ C⁵ W I¹. (१६) उत्तमम् B⁴, अक्षरम् W. (१७) अके I¹ C⁴ C⁵ C⁶ B¹ B² B³ B⁴; अख्यद् (for अत्के) M W I¹ and Reg., M. M. (a); अत्केविद् corrected to अख्यद् in C⁴.

लुम्पन्ति वा सन्तमेवं यकारं ज्यैष्ठ्याय सम्प्रारत्नाष्ट्यमृम्वा^१ ।

व्यस्यन्त्यन्तर्मैत्रोऽव्यायतं तं दीर्घाशुः सूयो रुशदीर्घं ऊर्जम्^२ ॥१९॥

लुम्पन्त्यन्तस्थां क्रमयन्ति वैनां स्वरात्संस्थानादुर्गा परां वा ।

स्वस्तयेऽग्रायि भुवनेयमृष्टं रक्तं ह्रस्वं द्राघयन्त्युर्मै ओक्तः^३ ॥२०॥१॥

हकारसोऽनोपहिताच्च हाराद् वकाराद्वा सर्वसोऽनोऽनपूर्वान् ।

सत्संस्थानं पूर्वमृष्टमागमाहुस् नुच्छ-चान्दध्या आष्ट-द्रवमृम्वा ह्वयेऽह्यः^४ ॥२१॥

यकारवर्गोपहिताच्च रक्तादन्यं यमं नृप्पुनाप्रानमौम्नात्^५ ।

अनुस्वारमुपधां वान्यमर्णाः सगोपधारनोऽनयमोदयश्चेन् ॥२२॥

सह-धन्त्यञ्जमो ङह-नन ईक्षपन्तीः सञ्ज्ञातरूपोऽय सञ्ज्ञानमिन्द्रः^६ ।

सान्त्वस्थादौ घायन्तः परंक्रमं शर्म-स्वामास्मिन्सु जनाच्-छु धीयतः^७ ॥२३॥

रक्तं रागः समवाये स्वराणां न नूनं नृम्णां नृमया नृमितृन्^८ ।

रक्ताच्च सोऽमा क्रियते हकारो दध्यह-ह देवान्हरते महान्हि^९ ॥२४॥

संयोगानां स्वरमक्त्या व्यनायो त्रिक्रमयां क्रमयां वाययोत्तम् ।

निपर्ययो^{१०} वा व्यतत्रिजिनेऽज्जम् द्रवमोऽनुपुन्सार्जयोऽष्ट्राप्रनेष्ट्रात्^{११} ॥२५॥॥

निरुत्तिपु प्रत्ययादेरदर्शनं यथा या ऐच्छश्च य ओशिभश्च^{१२} ।

इत्सो संध्यवचनं च कामुचिन्^{१३} स इदस्ता कस्त उपो यथेने^{१४} ॥२६॥

- (१) वा C^५. (२) व्य-B^१C^३B^२B^० and M.M.; व्य-M C^४-C^५ C^१I^१I^२ and Reg; य-C^३; य-W. (३) -व्य-C^४. (४) ऊर्जे W. (५) लुप-C^४. (६) वै-M C^३I^२. (७) एव-C^३ W. (८) पूर्वा added in B^१B^२. (९) -यं-C^४W. (१०) -यो-W. (११) दध्याः ट-W.; दध्या आट-B^२. (१२) हनेम्यः W. (१३) परि-M I^१I^२, Reg, M. M. (a). (१४) जनाच् C^४B^१C^१. (१५) रक्त्श्च C^४. (१६) व्यनां ऽवि-M. M. (१७) C^४ omits वा-. (१८) -य W. (१९) -शान् W. (२०) W omits चिन्.

समानवर्णासु विपर्ययो वा यथा ह्युती इन्द्र क आसतश्च^४ ।

अभिव्यादानं च विवृत्तिपूर्वे^५ कथ्ये ता आपोऽवसा युति दीधे^६ ॥२७॥

न दोषाणां स्वरसंयोगजानामन्तो गम्यः संख्ययाथेतरेषाम्^७ ।

शक्यस्तु शास्त्रादपि साधु घर्मो युक्तेन कृत्स्नः प्रतिपत्तुमस्मात्^८ ॥२८॥

अकारस्य करणावस्थयान्यान् स्वरान्द्रूयार्चद्धि संपन्नमाहुः^९ ।

परानकारोदयवद्विवक्षेत् सर्वत्र वर्णानिति संपदेशो^{१०} ॥२९॥

शास्त्रापवादात्^{११} प्रतिपत्तिमेदान्^{१२} निन्दन्त्यकृत्स्नेति च वर्णशिष्टाम्^{१४} ।

सैतेन शास्त्रेण^{१५} विशिष्यतेऽन्यैः कृत्स्नं च वेदाङ्गमनित्यमार्पम्^{१६} ॥३०॥३

॥ इति ऋग्वेदप्रातिशाख्ये चतुर्दशं पटलम्^{१६} ॥

अथ पञ्चदशं पटलम्

पारायणं वर्तयेद्^{१७} प्रज्ञाचारी गुरुः शिष्येभ्यस्तदनुव्रतेभ्यः ।

अव्यासीनो दिशमेकां प्रशस्तां प्राचीमुदीचीमपराजितां वा^{१८} ॥३१॥

(१) W omits वा. (२) यू- C^१; व्यू- M C^१I^२. (३) इन्द्रः W. (४) आसत आगमन्तु W. (५) -पूर्व्येण B^१. (६) -ख्या- W. (७) -ये- B^१O^१B^१B^१B^१, M, M.; corrected to ने- on the margin in C^१; ने- C^१I^१O^१M W I^२, Reg. (८) -तु C^१. (९) वर्णानिति C^१. (१०) -या W. (११) -दान् C^१C^१. (१२) -मेदे W. (१३) निन्दति C^१C^१; निन्दत्य- W M. (१४) -शीक्षाम् W. (१५) C^१M I^२; सैतेन शास्त्रेण Reg.; सैतेन (सैतेन C^१) शास्त्रेण C^१W; नैतेन शास्त्रेण B^१C^१C^१B^१B^१B^१ and M. M.; omitted in I^२. (१६) The colophon in W is : (sio) इति वर्णोच्चारणदोषपरिहास्योच्चारणं द्वितीय. आदित्योदय पटलः ।. (१७) -त् C^१W.

एकः श्रोता^१ दक्षिणतो निपीदेद् द्वौ वा 'मूयांसस्तु यथावकाशम्' ।

तेऽपीहि^२ भोरे इत्यामिचोदयन्ति गुरुं शिष्या उपसंगृह्य सर्वे^३ ॥२॥

स ओरमिति प्रस्वरति त्रिमात्रः प्रस्वार स्याने स भवत्युदात्तः ।

चतुर्मात्रो वाथपूर्वानुदात्तः^४ पाणमात्रो वा भवति द्विःस्वरः^५ 'सन्' ॥३॥

अप्येतुरव्यापयितुरश्च नित्यं स्वर्गद्वारं यज्ञ वरिष्ठमेतत् ।

मुखं स्वाध्यायस्य भोजं चेतत् संदध्यात्स्वाध्यायगतं परेण^६ ॥४॥

प्रचोदितोऽभिक्रमते यथास्य क्रमः परस्ताद्विशिस्तधैर^७ ।

सर्वोदात्तं स्विह तस्मिन्प्रष्टकमक्षौप्रयुक्तं द्विरुपस्थितं वा^८ ॥५॥ ॥१॥

अभिक्रान्ते द्वैपदे वाधिके वा पूर्वं पदं प्रथमः प्राह^९ शिष्यः ।

निर्वाच्ये^{१०} तु^{११} भोरे इति चोदना स्यान् निरुक्त ओं भोरे^{१२} इति चाम्यनुता^{१३} ।६।

परिपन्नं प्राकृतमूष्मसंवि^{१४} नकारस्य लोपरेकोष्मसाश्च^{१५} ।

असंयुक्तमृपरं^{१६} रेकसंवि^{१७} विवृत्तिमित्यत्र निदर्शनानि ॥७॥

(१) एक श्रोता C³ C⁴ M W. (२) अभीहि (for तेऽपीहि) W.

(३) -पूर्वानुदात्तः C⁴, Berlin MS. 394 (supplied on the margin), cp. उवट also; -पूर्वानुदात्तः the rest. (४) पाणमात्रो W; कम्पोत्रो C⁴. (५) द्विस्वः W I¹ I² B². (६) -ध्यायहृतं W. (७) पु- W. (८) M C¹ C³ C⁵ I¹, Reg., M. M. (९), अक्षैः प्रयुक्तं C⁴; अक्षिप्रयुक्तं B¹ B² B³ I² B², M. M., (cp. note by Reg.); द्विप्रयुक्तं W. (१०) -स्थिति C⁴. (११) प्रथमं प्राह W; प्रथमः प्राह C⁴; प्रथममाह C⁴. (१२) निर्वाच्ये तु B¹ C⁴ B² B³ B⁴ I² (I² corrects -वि to -तु), M. M.; निर्वाच्येति C¹ C³ C⁵ M I¹, Reg. (-इति). (१३) ओं भो C⁴ I¹ W; ओं भोरे B¹ M. -(१४) लोपे W. (१५) -मावः W. (१६) -मपरं C¹ C⁴ W; -मृपदं B². (१७) I¹ adds विवृत्तिमि-

प्रत्युच्चार्यैतद्वचनं परस्य शिष्यस्य स्याद्भोऽ इति बोधना वा ।

अथैचोदकेषु तु वर्जयेयुरध्यायान्तेषूभयथा स्मरन्ति ॥२॥

गुरुः शिष्यस्य पदमाह^१ मुख्यं समासश्चेदसमासो यदि द्वे^२ ।

एतेन फलपेन समाप्य प्रश्नं^३ प्रत्याम्नायुस्तं पुररेव सर्वे^४ ॥६॥

तत^५ ऊर्चं संवर्तं^६ संवृतेन प्रविप्रदेयं^७ मृद्वप्रदेयं ।

सत्रोदात्तेन च^८ चर्चयेयुः सर्गं इमान्युपस्थापयन्तः पदानि^९ ॥१०॥ ॥२॥

अभ्युत्परा निर्व्युप सं प्रति प्र न्यच्छप्रत्यपा दुः स्वपि पर्यवानु^१ ।

आद्यं स्थितोपस्थितमेकमेवामर्घचान्ते कुर्युरथो द्विपंचो^{१०} ॥११॥

च घ द्वि वेति च सर्वत्र तेषामनेकं चेत्संनिपतेद् द्वितीयम्^{११} ।

समस्यन्तश्च द्विपदाद्यर्चो^{१२} व्यवस्यन्त इतराश्चर्चयेयुः^{१३} ॥१२॥

दक्षिणाय प्रथमं प्रश्नमाह प्रदक्षिणं तत ऊर्चं परीयुः^{१४} ।

एवं सर्वे प्रश्नतोऽध्यायमुक्त्वा^{१५} वपसंगृह्णातिसृष्टा यथार्थम्^{१६} ॥१३॥

- (१) पा० W. (२) -इ C^२. (३) द्वे I^१. (४) अत M C^१C^१.
 (५) वतत C^१ C^१ W M I^१. (६) -च- C^१; -त- I^१; -त-
 corrected to -च- in C^१; omitted in C^२. (७) प्रतिप्रदेय I^१;
 परिप्रदेय C^१. (८) च omitted in W, M. M. (९) न्यध्यन्-
 B^१I^१B^१I^१, Reg.; यध्यत्य B^१; न्यत्यध्य- O^१C^१C^१C^१ M W
 B^१, M. M. (१०) कुर्युरथ C^१. (११) -चंचो C^१. (१२) -चर्चो
 C^१ M (M has a mark of deletion above -च-) B^१, M.
 M.; -दपंचो Reg., M. M. (a), I^१; -न्तादंचो W; -र्चो the
 rest. (१३) व्यवस्यन्तश्चे- W. (१४) Hiatus ■ not shown in
 any MS.

प्रअस्तृचः^१ पङ्क्तिषु तु द्वचो^२ वा^३ द्वे द्वे च^४ पङ्क्तेरधिष्ठातरेषु^५ ।
 एका च सूक्तं^६ समयास्त्वगययाः परावर्गा^७र्वा^८ द्विपदे^९ यथैका^{१०} ॥१४॥
 सूक्तस्य शेषोऽल्पतरो यदि स्थान् पूर्वं स गच्छेद् यदि तु द्वचो^{११} वा^{१२} ।
 ते पटिरध्याय उपाधिका वा सूक्तेऽसमाप्ते यदि ते समाप्ताः^{१३} ॥१५॥^{१४}
 मोक्ष इत्यर्धचं^{१५} गुरुणोक्त आह शिष्य ओं मोक्ष इत्युचितामृचं^{१६} च^{१७} ।
 अथैके^{१८} प्राहुरनुमदितं^{१९} तत् पारायणो प्रवचनं प्रशस्तम्^{२०} ॥१६॥ ॥१७॥^{२१}

॥ इति ऋग्वेदप्रतिशाख्ये पञ्चदशं पटलम् ॥^{२२}

अथ पोडशं पटलम्

गायत्र्युष्टिगनुष्टुप्^{२३} च बृहती च प्रजापते ।

पङ्क्तिस्त्रिष्टुप्^{२४} जगती च सप्त च्छन्दांसि तानि ह ॥१॥

(१) I^१ omits ॥. (२) द्वचो M. M. (३) न (for च) M. M.
 (४) WMB^१O^१C^४O^१ (-ययोः O^४, -स- for -स्व- C^४)B^१B^१,
 Reg., M.M.(A १; समयास्तु गययाः C^४I^१B^१I^२ (I^१ corrects -स्व-
 to -स), M. M.(cp his note). (५) पदावा- (for परावर्ता-)
 W. (६) -दै W. (७) द्वचु- O^४. (८) I^१ marks here the
 end of the वर्ग by ॥१८॥ (=७८). (९) -दि- M. M. (a).
 (१०) यथैके W., ११) त (for तत्) C^४C^४. (१२) -यणेन C^४; -यणं W.
 (१३) -स्ताः W. (१४) I^१ here marks the end of the वर्ग
 by ॥७६॥ (१५) The colophon in W runs thus : (sic) इति
 ब्रह्मचारी पटलस्तदश । This पटल is called स्वाध्यायपटल in C^४.
 (१६) -पुत्रं च I^१. (१७) -पु C^४.

अष्टाक्षरप्रभृतीनि^१ चतुर्भूयः परं परम्^२ ।
 देवान्यपि^३ च सप्तैव^४ सप्त चैवासुरायपि^५ ॥२॥
 एकोत्तराणि देवानां तान्येवैकाक्षरादधि^६ ।
 एकावमान्यसुराणां ततः पञ्चदशाक्षरात्^७ ॥३॥
 तानि त्रीणि समागम्य सनामानि सनाम तत्^८ ।
 ए^९ भवत्यृषिच्छन्दस् तथा गच्छन्ति संपदम्^{१०} ॥४॥
 एवं त्रिप्रकृतीन्याहृ युक्तानि चतुरुत्तरम् ।
 ऋषिच्छन्दांसि^{११} तैः प्रायो मन्त्रः श्लोकरश्च वर्तते^{१२} ॥५॥ ॥१॥
 तत्पादो यजुषां^{१३} छन्दः साम्नां^{१४} तु द्वावृत्तां त्रयः^{१५} ।
 गायत्र्यादि जगत्यन्तम् एकद्वित्र्यधिकं^{१६} तु तत् ॥६॥
 आर्षवत्तत्समाहारो ब्राह्मो वर्गः षडुत्तरः^{१७} ।
 अक्षराणि तु षट्त्रिंशद् गायत्री ब्रह्मणो मितौ^{१८} ॥७॥

- (१) परः W. (२) देव्यान्यपि W; देव्यान्यपि Reg.; देवान्यपि O^४.
 (३) -वैका- C^४; -का- C^३. (४) च O^४. (५) -न्या- W. (६) समानानि
 समाम तत् I^३. (७) गच्छति B^१I^१C^४ B^३B^३I^३, M.M., Reg.;
 गच्छति MC^१C^३C^३WB^३. (८) त्रिप्रकृ- B^१I^१B^३I^३B^३, M.M.,
 Reg.; त्रिःप्रकृ- (-म्- corrected to -ह-)B^३; त्रिप्रकृ- M C^१C^३
 C^४C^४ W, Berlin MS. ६७६ and whit. MS. (cp. Reg.).
 (९) -पादे W. (१०) यजुषा W. (११) साम्ना W. (१२) एकं O^४.
 (१३) च C^३. (१४) मिता C^४C^३ M W I^३B^३, M. M., Reg.; मता
 B^१C^१C^३I^३B^३B^३.

यजुषां पळ् चां त्रिः पट् साम्नां द्वादश संपदि^१ ।^२

ऋषीणां तु त्रयो वर्गाः सप्तका एकधेतरं^३ । ॥८॥

ऋषिच्छन्दांसि^४ गायत्री सा चतुर्विंशत्यक्षरा ।

अष्टाक्षराख्यः पादाश्चत्वारो वा पळ्क्षराः^५ ॥९॥

इन्द्रः शचीपतिर्बलेन^६ वीरितः ।^७

दुश्च्यवनो वृषा समत्सु सासहिः^८ ॥१०॥ ॥११॥

(१) साम्नो I^२. (२) B^१C^१C^१C^१I^१M add : एकोक्षरे यजुर्वर्गः साम्नो वर्गस्तु द्वयुत्तरः । ऋचां तु ऋचरो वर्गो ब्राह्मो वर्गः पळ्क्षरः ॥ (साम्नो to पळ्क्षरः together with the first पद of the following stanza supplied on the margin in M). C^४ adds only the first half एको- to द्वयुत्तरः । W reads this spurious stanza after the next line ऋषीणां to -तरे । Cp. Reg. and M. M. (३) सप्तका एकधेतरं C^१ C^२ I^२ (I^२ seems to have corrected एव नेतरं to एकधेतरं), also op. Comm. in B^२B^१ I^१ (before giving the Comm. on the margin, B^३ gives the प्रतीक of this line as ऋषीणां एकधेतरं); सप्तका एकधेतरं W, B^२ (as a different reading on the margin in B^३); सप्तका एव नेतरं C^४ C^२ B^१ I^१ B^३ B^२ (एव B^२; Both in B^३ and B^१ the passage is marked by..... above the line), M. M., Reg.; सप्तका एकधेतरं M. (४) वीरितो M W; वीरितः । B^१ B^२; वीरितो C^१; वीरितः । B^२. (५) समन्व्य सासहिः I^२. (६) This stanza is included in the

पञ्चकाः पञ्च पद^१ वान्त्यः^१ पदपठ^१त्तिहि सा मुरिक् ।

द्वौ वा पादौ चतुष्कश्च^२ पट्कश्चैकस्त्रिपञ्चकाः^३ ॥११॥

अथा हीन्द्रेति च तृचो घृतमग्ने समित्युचः^४ ।

अष्टको^५ दशकः सप्तौ विद्वांसाविति सा मुरिक्^६ ॥१२॥

युवाकु हीति गायत्री^७ त्रयः सप्ताक्षरा विराट् ।

सैषा पादनिचृन्नाम गायत्र्येवैकविंशिका^८ ॥१३॥

पट्कः सप्तकयोर्मध्ये स्तोतृणां विवाचीति ।

यस्याः सातिनिचृन्नाम गायत्री द्विर्दशाक्षरा^९ ॥१४॥ ^{१०}

preceding Sūtra's Comm in B³ B² I³ B⁴ and not counted separately as a Sūtra, though it is painted red like other Sūtras in B³. Reg. also has omitted it in the text. It is found in all my Text-MSS.

- (१) B¹ C¹ O³ B² B³ B⁴, M. M. (A); पट्कोत्थः MW O⁴, M. M., Reg.; पट्कोत्थः O⁵ I¹ I² (-ट्का- I², -ट्को- corrected to -ट्का- in I¹). (२) -चतु W. (३) W omits this line. (४) -चै W. (५) सप्त W; सप्तको B⁴. (६) हीति विधेया W. (७) -चै- C³ O⁴. (८) पट्क- B¹ W. (९) गायत्री दशरा-W. (१०) This stanza omitted in C⁴.

पट्कसप्तकयोर्मध्ये स्तुष्टासावातिथिम्^२ ।

पञ्चदशः^३ प्रकृत्यैव^४ व्यूहेनाष्टाक्षरोऽपि वा^५ ॥१५॥ ॥३॥

उत्तरोत्तरिणः पादाः पट् सप्ताष्टाविति त्रयः^६ ।

गायत्री वर्धमानेषा स्वमग्ने यज्ञानामिति^७ ॥१६॥

अष्टको^८ मध्यमः पट् ऋ एकेषामुपदिश्यते^९ ।

स नो वाजेषु पादौ द्वौ जागतौ द्विपदोच्यते^{१०} ॥१७॥

आद्यान्त्यौ^{११} सप्तको यस्या मध्ये च दशको भवेत् ।

यत्रमध्या^{१२} च गायत्री स सुन्व^{१३} इति दृश्यते^{१४} ॥१८॥

पञ्चदशः सप्ताक्षरस् तत एकादशाक्षरः ।

एषोष्णिग्गर्भा^{१५} गायत्री ता मे अश्कयानामिति^{१६} ॥१९॥

अष्टाविंशत्यक्षरोष्णिक् सा पादैर्बर्तते^{१७} त्रिभिः ।

पूर्वाविष्टाक्षरो पादौ तृतीयो द्वादशाक्षरः^{१८} ॥२०॥ ॥४॥

(१) B¹ C¹ C² W I¹ B² B³, M.M., M. M. (A); पट्कः
O⁴ O⁵ M I² B³ (: supplied above the line in B³).

(२) यथा added in O⁴ O⁵ M I¹ B² I², M. M.(a, A¹),
Reg.; not in the rest. (३) पञ्चदश- Reg; द्वादशः W.

(४) -त्यैव C⁴ W M. (५) O¹ C² C³ M I¹ B² B³ (I¹
corrects -क्षरस् to -विति), M. M.; -आत्तगम्यः B¹ W B²
I², Reg.; -ए त्रयः C⁵. (६) अष्टको I¹; अष्टके C¹. (७) -र- C²

(८) आद्यांते W. (९) C² B² B³ I² B³, M. M., Reg.; ५
corrected to ३ in I¹; ३ C¹ C² C³ W M B³. (१०) गुप्या
M. (११) च सुन्व to गायत्री omitted in C¹. (१२) वर्धते O⁴ M.
(१३) -त्यै (for दा-) O⁵. (१४) एषोष्णिग्गर्भा to-क्षरः omitted in W

पुरवष्णिक् तु सा तस्मिन् प्रथमे मध्यमे ककुप्^१ ।

अग्ने वाजस्य तच्चक्षुः सुदेवः समदेवि^२ च ॥२१॥

ऋचो निदर्शनायैताः परा यास्ता यथोदिताः^३ ।

सप्ताक्षरैश्चतुर्भिर्द्वे नदं मंसीमहीति च ॥२२॥

पादैस्तुष्टुभौ विद्यादक्षरैरुष्ण्याद्वाविमे^४ ।

ददी रेक्या इति त्वेषा ककुम्भ्यङ्कुशिरा निचृत् ॥२३॥

पञ्चादशोऽस्याः प्रथम उत्तमश्चतुरक्षरः^५ ।

पञ्चादशाक्षरौ च द्वौ मध्ये चैकः षळक्षरः ॥२४॥

उष्णिक् पिपीलिकर्मध्या हरी यस्येति दृश्यते^६ ।

ताभ्यां परः षळक्षरः प्र या तनुशिरा^७ नाम^८ ॥२५॥ ॥५॥

आद्यः पञ्चाक्षरः पाद उत्तरेऽष्टाक्षराख्यः ।

अनुष्टुभ्यर्धेणोष्णिकसागस्त्येऽस्ति^९ पितुं निवति^{१०} ॥२६॥^६

(१) उपदेति C⁴. (२) -का-C⁴ W. (३) -शिला W; -विरा I¹. (४) -गर्भो- B¹ C¹ C² C³ W I¹ B² B³ B⁴ (cp. also Reg.); corrected to -गर्भो- in M; -गर्भो- C⁴ I¹; -गर्भेव सो- M. M., Reg, M. M. (a). (५) सा अगस्त्येऽस्ति C³ I²; सागस्त्येऽस्ति C¹ C² I¹ B² B³ B⁴, M. M., Reg., Berlin MS. 595 (cp. Reg.); सागस्त्येऽस्ति B¹; सा अगस्त्येति C⁴, Paris MS., Berlin MS. 394 (cp. Reg.); सागस्त्येति M.; सा अगस्त्ये M. M.(a); आगरये द W. (६) The वर्ग ends here in C¹ C² I¹ I², instead of after the preceding stanza.

द्वात्रिंशदक्षरानुष्टुप् चत्वारोऽष्टाक्षराः समाः^१ ।

कृतिर्द्वा द्वादशाक्षरावेकश्चाष्टाक्षरः परः^१ ॥२७॥

यस्यास्त्वष्टाक्षरो मध्ये सा पिपीलिश्चमध्यमा^१ ।

नवको^१ द्वादशो^१ द्वय^१ ना ता विद्वांसेति कात्रिगट्^१ ॥२८॥

तेषामेकाधिकावन्त्यो नष्टरूपा^१ वि पृच्छामि^१ ।

दशाक्षराख्यो विराट् त्रयो वैकादशाक्षराः^१ ॥२९॥

पयमहापदपट् तिस्तु पट्कोऽन्त्यः पञ्च^१ पञ्चकाः^१ ।

मा^१ कस्मै पयू^१ पु भ्रुध्यग्ने तव^१ स्वादिष्टा ता^१ ऋचः^१ ॥३०॥ ॥६॥

चतुर्पदा तु^१ बृहती प्राच^१ पट्त्रिंशदक्षरा ।

अष्टाक्षराख्यः पादास्तृतीयो द्वादशाक्षरः^१ ॥३१॥^{११}

पुरस्ताद्बृहती नाम प्रथमे द्वादशाक्षरे ।

चपरिष्टाद्बृहत्यन्त्ये^{१२} द्वितीये न्यङ्कुसारिणी ॥३२॥

स्कन्धोमीग्युरोबृहती त्रैधेना^{१३} प्रतिजानते^{१४} ।

त्रयो द्वादशका^{१५} यस्याः सा होर्ष्वबृहती विराट्^{१६} ॥३३॥^{१७}

(१) स्मृताः C^१ I^२. (२) नवको C^४. (३) द्वादशो W. (४) —यान्यो W. (५) —रूपी W; —रूपो I^१; —मी C^४. (६) पद— C^४; पञ्च omitted in I^२. (७) W omits मा. (८) —द्वैता C^४; —द ता— M W; —ता I^१, M. M., Reg. (९) —पदा ॥ B^०; —पादन्तु W. (१०) प्राच I^१. (११) The वर्ग ends here in C^१ C^० I^१ I^२, instead of after the preceding stanza. (१२) —न्त्ये W B^० B^०, M. M.; —न्ते all the rest. (१३) —श्रुत्तरो— C^४. (१४) त्रैधेमां C^४. (१५) C^१ omits त्रयो (१६) द्वादशाक्षरा W. (१७) स हो— C^१ W; सो वं— C^४.

महो योऽधीन तं मत्सी^१जानमिदजीजनः^१ ।
 अष्टिनोदशकौ मध्ये विष्टारवृद्धौ युवम्^१ ॥२४॥
 एकागस्त्ये पितुस्तोमे नवाक्षरपदोत्तमा^१ ।
 द्वयोश्चोपेद^१माहार्षं सर्वे व्यूहे नवाक्षराः^१ ॥२५॥ ॥७॥
 त्रयोदशाक्षरौ च द्वौ मध्ये चाष्टाक्षरौ भवेन्^१ ।
 अभि वो बीरमित्येषा सा पित्रीलिकमध्यमा^१ ॥२६॥^६
 नवकाष्ट^१ दश सहैकः परमोऽष्ट च यदि पादाः^१ ।^{१०}
 वृद्धौ विषमपदा सा^१ सन्नितः सुसन्नितरुम^१ ॥२७॥
 पङ्क्तिरष्टाक्षराः पञ्च^१ चत्वारो^१ दशका विराट्^१ ।
 आदेशेऽष्टाक्षरौ विद्यात् सोपसर्गेषु नामसु^१ ॥२८॥
 शुग्मात्रुष्टाक्षरौ पादा^१वयुजौ द्वादशाक्षरौ ।
 सा सतीवृद्धौ नाम^१ विपरीता विपर्यये^१ ॥२९॥

- (१) म^१ M^१ MSS. (२) -न- B^१, M. M. (३) -मे W. (४)
 -पद- W, -वेदेन- M. (५) भवेत् W I^१ O^१ (O^१ corrects यदि
 to भवेत्) B^१B^१I^१B^१, M.M., Reg. ; यदि B^१O^१O^१D^१ M,
 Berlin MS. 593 (cp. Reg.). (६) The वर्ग ends here,
 instead of after the preceding stanza, in I^१ O^१ O^१I^१.
 (७) नवकेष्टी W; नवाष्ट O^१. (८) C^१ omits च; च given
 after यदि in B^१. (९) पादस (without दस्य after it) O^१.
 (१०) दशकैकः परमेष्टी च यदि पदाः । (for दस्य to पादाः) W. (११)
 वृद्धौ विषमपदा Reg; वृद्धौ विषमपदा W. (१२) चवार W.
 (१३) -शचराग- W.

प्रयश्च द्वादशाक्षरा पक्षचाष्टाक्षरः कश्चित् ।

पपां ज्योतिष्मती नाम ततो ज्योतिर्यतोऽष्टकः^१ ॥४७॥

चत्वारोऽष्टाक्षराः पादा पक्षश्च द्वादशाक्षरः ।

सा महाबृहती नाम^२ यवमध्या तु मध्यमे^३ ॥४८॥

सो धिन्नु सनेमि^४ भ्रुष्येव^५ क्रोळन्यद्वाग्निनेन्द्रेण ।

नमोवाके बृहद्भिश्च वा ऋचोऽत्र निदर्शनम्^६ ॥४९॥

पञ्चाशजगती ह्यगूना चत्वारो द्वादशाक्षराः ।

सदस्या बहुलं^७ वृत्तं^८ महापङ्क्तिः पळष्टकः^९ ।

अष्टको सप्तकः षट्को दशको नवकश्च^{१०} वा^{११} ॥५०॥

महासतोबृहत्स्यर्धे^{१२} व्यूहयोरेतयोः सह ।

सपाते स्वेति पादान्ते^{१३} देवान्सप्तविंशके^{१४} ॥५१॥

अस्मा ऊ धूमे यदिन्द्र सेहान श्येति षट्^{१५} ।

(१) सैवा W. (२) सनेम C⁴. (३) भ्रुमध्वेवा W (४) -उ C⁵ O⁵.
 (५) -ष्टका O⁴ W. (६) नवेको दशकश्च O⁴. (७) Instead of
 this line W reads : अष्टाक्षररूपः पादाः क्वचिद्वादशका द्वौ । (८)
 -ये C⁴; द्वेव W. (९) अनयोश् W. (१०) त्विति C⁵. (११) पादातो
 O³. (१२) दैव- C⁵, M. M (A), M. M, Bⁿ. (१३) I¹B³I²,
 M. M., Reg. ; सप्तविंशके Bⁿ; सप्तविंशिके C⁵; सप्तविंशिके the rest
 (O⁴ B³ correct -य- to -शि-) This line is omitted in
 W. (१४) स्ये विपमिति वृत्तः M C¹ (for सेहान षट्).

प्रयश्च द्वादशाक्षरा एकश्चाष्टाक्षरः कश्चित् ।

एषा ज्योतिष्मती नाम ततो ज्योतिर्यतोऽष्टकः^१ ॥४७॥

चत्वारोऽष्टाक्षराः पादा एकश्च द्वादशाक्षरः ।

सा महाबृहती नाम^२ यवमध्या तु मध्यमे^३ ॥४८॥

सो विन्तु सनेमि^४ भ्रुध्येव^५ क्लेळन्यद्वाग्निनेन्द्रेण ।

नमोवाके बृहद्भिश्च वा ऋचोऽत्र निदर्शनम्^६ ॥४९॥

पञ्चाशजगती द्वयना चत्वारो द्वादशाक्षराः ।

सदस्या बहुलं^७ वृत्तं^८ महापङ्क्तिः पण्डिताः^९ ।

अष्टकौ सप्तकः षट्को दशको नवकश्च^{१०} वा^{११} ॥५०॥

महासतोष्टुहस्त्यर्धे^{१२} स्यूहयोरेतयोः सह ।

संपाते त्वेति^{१३} पादान्ते^{१४} देवान्सप्तविंशके^{१५} ॥५१॥

अस्मा क पूमे यदिन्द्र सेहान अमेति षट्^{१६} ।

(१) सैषा W. (२) सनेम C⁴. (३) भ्रुमध्वेवा W. (४) —जं O³ C⁶.
 (५) —टका C⁴ W. (६) नवेको दशश्च O⁴. (७) Instead of
 this line W reads : अष्टाक्षररूपः पादाः कचिद्वादशका द्वौ । (८)
 —र्धे C⁴; द्वेव^{१०} W. (९) अनयोस् W. (१०) त्विति C⁵. (११) पादान्ते
 O³. (१२) दैव- C⁶, M. M. (A), M. M., Bⁿ. (१३) I¹B³I²,
 M. M., R^{og}. ; सप्तविंशके Bⁿ; सप्तविंशके C⁵; सप्तविंशके the rest
 (O⁴ B³ correct —च- to —यि-). This line is omitted in
 W. (१४) स्ये विपमिति वृत्तः M C¹ (for सेहान षट्).

तमिन्द्रं प्रो पु सुपुम त्रिकद्रुकेष्वया रुचा ।

सखे न च हि शर्धश्च मध्यमो वर्ग उच्यते^१ । ५८॥

आ सु कृतिस्तु प्रकृतिर्घ्रुवं पूर्वा^२ ततस्तु या^३ ।

आकृतिर्यदि ते मात्रा^४ मेवा^५ त्रिकृतिरुच्यते ॥५९॥

संकृतिस्तु न वै तत्र देवो अग्निस्त्वमिहतिः ।

सर्वस्येत्युत्कृतिस्तत्र^६ तृतीयो वर्ग उच्यते^७ ॥६०॥ ॥६१॥

॥ इति ऋग्वेदप्रतिशाख्ये षोडशं पटलम् ॥

अथ सप्तदशं पटलम्

एवं कृतप्रमाणाणां छन्दसामुपदिश्यते^१ ।

एकद्वयनाधिका सैव^२ निचृदूनाधिका मुरिक्^३ ॥६१॥

(१) भुवपूर्वा C^१; भुवत्पूर्वा C^२. (२) M C^१C^२ C^३ I^१ I^२ B^३, Reg.; ततः परं C^४; ततः परा B^१ B^२, M. M. B^३ writes ततस्तु या but supplies परा on the margin instead of इ या. (३) मात्रा C^१C^२C^३B^४; the rest मात्रा. (४) मेवा C^४; मेवा I^१; मेवा Whitney. MS. (op. Reg.); the rest मेवा. (५) सर्वस्ये- B^१ I^१ B^२ B^३ I^२, Reg., M. M.; सर्वमि- M C^१C^२C^३C^४ B^५. (६) तत्र (for तत्र), B^३. (७) This वर्ग consists of stanzas 56-60 in B^३, in others of stanzas 58-60. But for I^१ and I^२ cp. below. Stanzas 53-60 form a part of the next पटल in I^१C^२B^३. (८) येव B^१.

तमिन्द्रं प्रो पु सुपुम त्रिकद्रुकेष्वया रुचा ।
 सखे च न हि शर्षश्च मज्यमो वर्ग उच्यते^१ ॥५८॥
 आ सु कृतिस्तु प्रकृतिर् ध्रुवं पूर्वा^२ ततस्तु या^३ ।
 आकृतिर्यदि ते मात्रा^४ मेयो^५ विकृतिरुच्यते ॥५९॥
 संकृतिस्तु न वै तत्र देवो अग्निस्त्वभिकृतिः ।
 सर्वस्येत्युदकृतिस्त्वत्र^६ तृतीयो वर्ग उच्यते^७ ॥६०॥॥६१॥
 ॥ इति ऋग्वेदप्रतिशाख्ये षोडशं पटलम् ॥

अथ सप्तदशं पटलम्

एवं ऋतप्रमाणां छन्दसामुपदिश्यते^१ ।
 एकद्वयनाधिका सर्व निचृद्नाधिका मुरिक्^२ ॥१॥

(१) ध्रुवपूर्वा O^१; ध्रुवत्पूर्वा C^१. (२) M O^१C^१ C^१ I^१ I^१ B^१, Reg.; ततः परं C^१; ततः परं B^१ B^१, M, M. B^१ writes ततस्तु या, but supplies एव on the margin instead of द या. (३) मात्रा O^१C^१C^१B^१; the rest मात्रा. (४) देवा O^१; मेवा I^१; मेवा Whitney. MS. (cp. Reg.); the rest मेयो. (५) सर्वस्ये- B^१ I^१ B^१ B^१ I^१, Reg., M. M.; सर्वमि- M O^१C^१C^१C^१ B^१. (६) तत्र (for तत्र) B^१. (७) This वर्ग consists of stanzas 56-60 in B^१, in others of stanzas 58-60. But for I^१ and I^१ cp. below. Stanzas 53-60 form a part of the next पटल in I^१C^१B^१. (८) देव B^१.

विराजस्तूत्तरस्याद्दृष्ट्वां या विपये स्थिताः ।

स्वराज एवं पूर्वस्य याः फारिचैरगता मृचः^१ ॥२॥

याः फारिचद् बहुपादास्तु गायत्र्यो हीनतां गताः ।

अक्षरेष्वहुभिस्तास्तु गायत्र्य उपधारयेत्^२ ॥३॥

ता राद् विताद् सप्राद् स्वशशिनी परमेष्ठी ।

प्रतिष्ठा प्रत्नममृतं वृषा शुक्लं जीवं पयः ॥४॥ .

तृप्तमण्यौऽशोऽम्भोऽभ्यु वार्यापरचोदकमुत्तमम् ।

देवतं छन्दसामत्र वक्ष्यते तत्र उत्तरम् ॥५॥

अग्नेर्गायत्र्यतोऽपि द्वे भक्ष्या देवतमाहतुः ।

सप्तानां छन्दसामृचौ^३ न पृच्छेः^४ सा तु वासवी^५ ॥६॥ ॥७॥

प्राजापत्या^६ त्वत्तिच्छन्दा^७ निच्छन्दा वायुदेवता^८ ।

द्विपदा पौरुषं छन्दो^९ प्राक्षी त्रैकपदा स्मृता^{१०} ॥८॥

एतेनैव क्रमेणैषां वर्णतो भक्तिरुच्यते^{११} ।

श्वेतं च सारङ्गमतः पिशङ्गं कुण्डमेव च ॥९॥

नीलं च जोहितं चैव सुवर्णमिव सप्तमम् ।

(१) The वर्ग ends here in I^१ I^२, instead of after the last stanza of the preceding पटल. (२)

गायत्र्या C^२. (३) -२- वि- B^१ M C^४ C^५ B^२. (४) छं- C^२ C^४ C^५.

(५) -पत्याद् C^१ C^५ B^२. (६) -दे- C^४ B^२ B^२, M. M. (७)

The वर्ग ends here in I^१ I^२, instead of after stanza ६.

(८) नील- C^४.

अरुणं श्यामगौरे च^१ बभ्रु^२ वै^३ नकुलं^४ तथा^५ ॥६॥
 पृश्निवर्णं तु वैराजं^६ निचच्छ^७ चावं^८ पृषद्भुरिक्^९ ।
 ब्रह्मसामर्यजुश्छन्दः कपिलं वर्णतः स्मृतम्^{१०} ॥१०॥
 मा प्रमा प्रतिमोपमा संमा च चतुरक्षरात् ।
 चतुरुत्तरमुद्यन्ति पञ्च छन्दांसि तानि ह^{११} ॥११॥ ॥२॥
 ह्योक्ता सप्तोक्ता^{१२} मर्षोक्ता सर्वमात्रा विराट्कामा^{१३} ।
 इत्यक्षरादीनि मादीनां वैराजान्यनुचक्षते^{१४} ॥१२॥^{१५}
 अक्षराण्येव सर्वत्र निमित्तं ब्रह्मवचनम् ।
 विद्यादिप्रतिपन्नानां पादवृत्ताक्षरेऽश्रुचाम्^{१६} ॥१३॥
 व्यूद्देवेकाक्षरोभावान् पादेषूपेतु संपदे^{१७} ।^{१८}
 सौमवर्णोश्च संयोगान् व्यवेयात्सदृशैः स्वरैः^{१९} ॥१४॥
 पदाभेदेन पादानां विभागोऽभिसमीक्ष्य तु ।
 छन्दसः संपदं तां तां यां यां मन्येत पादतः^{२०} ॥१५॥

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- (१) -गौरेव C^४; गौरेण Berlin MS. 595 (cp. Reg.).
 (२) C^१ C^४ O^२ M B^२, Reg., M. M., M.M. (A); बभ्रु^२ B^१
 O^२ I^१ B^२, M. M.(at); बभ्रु^२ B^२; बभ्रु^२ I^१. (३)
 -कुलं C^१ C^४. (४) -कुल- corrected to -कुल- in B^२. (५)
 सप्तोक्ता occurs after मर्षोक्ता (म० C^४) in C^४ I^१. (६) -माः
 C^४. (७) The वर्ण ends here in I^२ (not in I^१), instead
 of after stanza 11. (८) -छ- C^४. (९) -न C^४. (१०) संपदि
 B^१ B^२. (११) प- C^२.

प्रायोऽप्यौ वृत्तमित्येते पादक्षानस्य हेतवः^१ ।
 विरोपसंनिपाते तु पूर्व पूर्व परं परम्^२ ॥१६॥ ॥३॥
 अनुदात्तं तु पादादौ नीवर्जं विद्यते पदम्^३ ।
 पादादावनुदात्तं तु यदन्यच्चदिहोदितम्^४ ॥१७॥
 वरोऽस्वीयक्षसीत्येकं^५ तृचे चामिष्ट इत्यपि ।
 नेतिपूर्वाणि सर्वाणि^६ मधुच्छन्दस्यतृतीयो^७ ॥१८॥
 स्तोमशब्दे परेऽप्यापि^८ श्रुतशब्दे परे स्तिम्^९ ।
 द्वे तुराणां यत्पूर्वं^{१०} तृपन्मरुत्^{११} चत्तरम्^{१२} ॥१९॥
 प्रेवं प्रयेति चैतस्मिन् सूक्ते पादोऽस्ति पञ्चमः ।
 सर्वानुदात्तः षट्स्यृचवादिताश्च^{१३} चतुर्दशः^{१४} ॥२०॥

(१) In I¹ also (not in I²), like others, the वां ends here, but it consists of stanzas 8-16, while in others (B¹ etc.) it consists of stanzas 12-16. (२) The वरं ends here in I², instead of after stanza 16. (३) तृचे चामिष्ट इत्यपि C⁴ I¹ (-भी-C⁴) B² B³ I² B⁴, M. M., Reg.; चामिष्ट इति च तृचे B¹ M C¹ C² C³, M. M. (A, a), Berlin MS. 595 and Whitney MS. (cp. Reg.). (४) सोम-C⁴. (५) ऽप्यापि श्रुत-I²; याहि श्रुत-C⁴; -वायुत-C²; -वायुत- the rest of the text MSS. (६) ऽस्ति-C⁴ B²; छि-M. (७) -च-C² C⁴. (८) -मे: C⁵. (९) श्रुता-C⁴ M; श्रुता- the rest. (१०) च omitted in B¹ B² B⁴, Berlin MS. 394 and Paris MS. (cp. Reg.). (११) -दश C⁴; -दश: B¹ B².

पादौ गायत्रवेराजावष्टाक्षरदशाक्षरौ^१ ।

एकादश^२द्वादशिनी विद्यात् त्रैष्टुभजागतौ^३ ॥२१॥ ॥४॥

वर्षिष्ठाणिष्टयोरेषां लघूपोचममक्षरम् ।

गुर्वेधेतरयोऽमृत्तु तद् घृचं छन्दसां प्राहुः^४ ॥२२॥

एतैश्छन्दांसि वर्तन्ते^५ सर्वाण्यन्यैरतोऽल्पशः ।

एतद्विकारा एवान्ये सर्वे तु प्राकृताः समाः^६ ॥२३॥

एक एकपदैतेषां^७ द्वौ पादौ द्विपदोच्यते ।

ते तु तेनैव प्रोच्येते सरूपे यस्य पादसः^८ ॥२४॥

न दाशतयेकपदा काचिदस्तीति वै यास्कः^९ ।

अन्यत्र वेमद्याः सैका^{१०} दशिनी मुपसो विराट्^{११} ॥२५॥

आहुस्त्वैकपदा अन्ये अभ्यासानेकपातिनः^{१२} ।

अभ्यासानपि^{१३} केचिरवाहुरेकपदा इमाः^{१४} ॥२६॥

- (१) -य- C^३ B^३. (२) The वर्ग does not end here in I^१.
 (३) -नि- C^३ C^४ B^३. (४) प्राहुश्छन्दसाम् (-हुः छ- I^३, Reg.) for
 छन्दसां प्राहुः I^१ I^२, M. M., Reg. (५) The वर्ग ends here in
 I^३, instead of after stanza 21. (६) सर्वन्ते C^१. (७) एकपदा
 तेषां C^४. (८) वेयास्कः C^४; वेयस्क. C^३. (९) अन्यत्र वेमद्याः ऐका B^१ I^१
 B^३ B^३ I^१ B^३, M. M., Reg; वेमद्या अन्यत्र सैका M O^१ C^४ C^३
 (वेमप्या C^३); अन्यत्र वेमदप्या वा C^४. (१०) अन्ये य- all. (११) -वा
 एह- C^४. (१२) वे added in B^१ M B^३ B^३, Reg., M. M.;
 struck out in I^३; not added in C^१ C^३ C^४ I^१ B^३, M. M.
 (nt), Berlin MS. 595 and whitney MS. (cp. Reg.).
 (१३) केचिरवा- all (-वा- C^३ C^४ C^४ I^१).

आ वां मुम्ने असिद्धिर्वा द्वे^१ उरो देवाः सिपत्तु नः^१ ।
 पादा एकाधिक्याः सन्ति च्छन्दसां चतुरक्षरात् ॥२७॥^३ ॥५॥
 सन्त्यत्रिच्छन्दसां पादा एकोत्कपेण जागतात् ।
 षोडशाक्षरपर्यन्ता एकद्वयाष्टादशाक्षरः^३ ॥२८॥^३
 एकादशैव च्छन्दसि पादा ये^१ षोडशाक्षराः ।
 सर्वे त्रिकटुकीयासु नाकुजोऽष्टादशाक्षरः^६ ॥२९॥
 अवर्महोऽविकपेण ज्येष्ठा दशतयीष्टृचाम्^१ ।
 विकपेण तु पादैश्च स हि शर्घ इति स्मृता^१ ॥३०॥
 अण्विष्टा^१ बहुपादानां भारद्वाजी पुरुत्वमम्^१ ।
 अत्रिकपेण^१ सोमरी^२ प्रेष्टम्वादि द्वसीयसी^१ ॥३१॥

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- (१) अविस्म्या द्वे O^१, M. M.; अविस्म्या द्वे Reg; -विस्म्या द्वे O^१ O^१ I^१ (द्वे supplied afterwards in I^१) B^१ B^१ (-स्म्या B^१); अविस्म्याम् I^१ M B^१; -विस्म्याम् B^१ O^१; also op. Reg.
 (२) This वर्ग consists of stanzas 17-27 in I^१, in others of 22-27; for I^१ op. below. (३) The वर्ग ends here in I^१, instead of after stanza 27. (४) छंदाणि O^१ M I^१; छंदसि C^१. (५) ये पादाः (for पादा ये) O^१ C^१. (६) -ज्ये- O^१; -ले C^१ B^१. (७) कनिष्ठा C^१ C^१ B^१, Berlin MS. 595, Whitney MS. (cp. Reg.). (८) -च- C^१ C^१. (९) C^१ adds द्व. (१०) सोमरी B^१ B^१.

विराजो द्विपदाः केचित् सर्वा आद्दुश्चतुष्पदाः ।

कृत्वा पञ्चाक्षरात्पादौस् तास्तथाक्षरपङ्क्तयः^१ ॥३२॥ ॥६॥

॥ इति ऋग्वेदप्रातिशाख्ये सप्तदशं पटलम् ॥

अथाष्टादशं पटलम्

बार्हतो बृहतीपूर्वः ककुप्पूर्वस्तु काकुभः ।

पतौ सतो^२बृहत्यन्तौ प्रगाथौ^३ भवतो^४ द्वचौ^५ ॥१॥

त्वमङ्ग प्र प्र वो यहं मा विद् बृहदु गायिषे ।

बार्हताः काकुभानाहुस् तं गूर्धय वयम्विति^६ ॥२॥

अनुष्टुब्धे^७ च गायत्र्यावेप आनुष्टुभः स्मृतः ।

विराजावभिसंपन्नः^८ पथाक्षर्ये^९ स उत्थितः^{१०} ॥३॥

आकृतिर्व्यपदेशानां प्राय आदित आदितः^{११} ।

गायत्र्यादिस्तु बार्हते प्रायो^{१२} गायत्रबार्हतः^{१३} ॥४॥

(१) प- O^४. (२) तास् C^१ C^२ C^३ B^४ I^५, M. M., Reg.; ता C^६; तास् B^१ M. I^२ B^३ B^४ (cp. Reg.). (३) सतो- C^६. (४) प्रगाथो C^६. (५) -तौ I^२. (६) द्वचौ O^१. (७) -म् द्व- C^६ B^१ M. I^२. (८) विराजवभि- C^६, Berlin MS. 595 and Whitney MS. (cp. Reg.). (९) -माः C^६. (१०) -क्षये C^६ I^२ (I^२ corrects -क्षये to -क्षये on the margin). (११) -म्यु^१प- C^६, Whit. MS. (cp. Reg.). (१२) प्राये I^२ B^१ B^२, M. M. (a), Reg.

गायत्र्याकुमो नाम प्रायो^१ भवति^२ आकुमे^३ ।

अौष्णिहस्तृप्तिहापुर्वः^४ पङ्क्त्यन्तः पाङ्क्त्याकुमः^५ ॥१॥

तमिन्द्रं च सुनीयश्च यमादित्यास पव च ।

अदान्मे पौरुडुत्स्यश्च वा ऋचोऽत्र निदर्शनम्^६ ॥२॥

महासतोवृहत्पन्तो यो महावृहतीमुखः ।

स महाबाह्वतो^७ नाम^८ बाह्वतो वृहतीमुखः^९ ॥३॥

अथो^{१०} अतिजगत्पन्तो^{११} यवमभ्योचरोऽपि च^{१२} ।

वृद्धिस्तं वो नेमि च वामी वामस्य वा ऋचः^{१३} ॥४॥

नहि ते विपरीतान्तो^{१४} मो यु त्वा द्विपदाविक्रः^{१५} ।

अनुष्टुब्जगती चैव विरवेवामिरज्यन्तं च^{१६} ॥५॥

द्विपदा वृहती चैव स नो बाजेष्विति स्मृतः^{१७} ।

कङ्कुमपूर्वस्तु को वेद स्मृतः काकुमबाह्वतः^{१८} ॥६॥ ॥१॥

अनुष्टुभौष्णिहं विद्यान् ते म आहुयं आययुः^{१९} ।

॥ ते नखाब्धं वृहत्यादिर्^{२०} बाह्वतानुष्टुभः स्मृतः^{२१} ॥१॥

(१) प्राये I^१ B^१ B^२, Berlin MS. 394 (cp. Reg.), Reg. (२) गायत्र- (for भवति) C^४ C^५, Berlin MS. 595 (cp. Reg.). (३) महावृहती C^४. (४) अथो ३^१ M B^३ B^४ 1^३ B^३, M. M.(a), Reg. (in B^३ B^४ it is marked by the sign =; B^३ also gives जगत्पदि- on the margin); जगत्पदि- C^१ C^३ C^४ C^५ B^१ I^१, M. M., M. M. (A), Berlin MS. 595 and Whit. MS. (cp. Reg.). (५) रे B^१ B^२. (६) -पङ्क्त- B^१ M O^१ C^४. (७) वा C^३. (८) अ- C^३ C^४. (९) -भो- C^४. (१०) -त्यादि B^१ M C^१ B^३ I^३ B^३; -त्या B^३, -यादिर् the rest.

अग्निं वः पूर्यमित्येषोऽनुष्टुप्पङ्क्तिरेव च^१ ।
 यदग्निगवो अग्निगू ककुप् च त्रिष्टुवेव च^१ ॥१२॥
 यदद्य वामनुष्टुप् च त्रिष्टुप् चैत्रोपदिश्यते^२ ।
 यस्स्थो दीर्घेति च त्वेष^३ बृहती त्रिष्टुवेव च^१ ॥१३॥
 अग्नं यन्मा वेनास्त्रिष्टुप् च जगती चोपदिश्यते^१ ।
 ता बृधन्नावनुष्टुप् च महासतोमुखैव च^४ ॥१४॥
 जागतस्त्वद्वा अर्भा प्रगायस्त्रिष्टुबुत्तरः^१ ।
 उत्तरक्षैष्टुभस्तस्मान् जगत्युत्तर चक्ष्यते^१ ॥१५॥ ॥ ३ ॥
 त्वमेवाञ्जन च द्वौ द्वौ स पा राजेति च स्मृतौ^१ ।
 त्वमस्य पारे रजसो जागतौ त्रिष्टुबुत्तरौ ॥१६॥
 सव्यञ्जनः सानुस्वारः शुद्धो वापि स्वरोऽचारम्^१ ।
 व्यञ्जनान्युत्तरस्यैव स्वरस्यान्तर्यं तु पूर्वभाक्^१ ॥१७॥

(१) —पो ऋतु— M.M., Reg., Berlin MSS. 595, 394;—यानु-
 C^१C^१B^०; —पोऽनु— the rest. (२) त्रिष्टुवेवो— B^१B^१; त्रिष्टुत्वेवा— C^१;
 जगती चो—C^१. (३) I^१C^१B^१; दीर्घेति च त्वेषो B^१M C^१O^१C^१(त्वेषो ।
 C^१) B^१B^०, M.M., M.M. (A), दीर्घेति च त्वेषा Ber. MS. 595
 and Whit. MS. (cp. Reg. १; दीर्घ इति त्वेषो I^१, M.M. (a);
 दीर्घ इति त्वेष Reg. (cp his note). (४) वेनास्त्रिष्टुप् C^१O^१ (—य.
 C^१); वेना इति त्रिष्टुप् B^१, M.M. (A), Whit, MS. (cp. Reg.).
 (५)—मुत्तेति च B^१MB^१I^१ (—मुत्ता विपट् corrected to —मुत्तेति च in
 I^१), M. M. (a); —मुत्तेव च C^१; B^१ —मुत्ता विपट् (text), मुत्तेर
 चेति पाठः (margin); M. M. (A) corrects—मुत्तेव च to —मुत्ता
 विपट्,—मुत्तेव च C^१C^१C^१I^१B^१, M.M., Reg. (६) स्वरस्यान्तर्यं O^१.

विसर्जनीयानुस्वारौ मजेते पूर्वमक्षरम् ।

संयोगादिश्च वैवं च^१ सङ्क्रम्यः परक्रमे^२ ॥१८॥

गुर्वक्षरं जघु द्वस्वं न चेत्संयोग उत्तरः^३ ।

अनुस्वारश्च^४ संयोगं विद्याद्व्यञ्जनसंगमम्^५ ॥१९॥

गुरु दीर्घं गरीयस्तु यदि सन्धञ्जनं भवेत्^६ ।

जघु सम्यञ्जनं द्वस्वं^७ जयीयो व्यञ्जनादते^८ ॥२०॥ ॥ ४ ॥

छन्दस्तुरीयेण समानसंख्या याश्^९ छन्दसोऽन्यस्य भवन्त्यृचोऽन्योः ।

यावत्तुरीयं भवति स्वमासां तावत्^{१०} यता इतरा भवन्ति^{११} ॥२१॥

द्वाभ्यामवस्येत् त्रिपदासु पूर्व पादेन पश्चात्कश्चिदन्यथेतत्^{१२} ।

मध्येऽवसानं तु चतुष्पदानां^{१३} त्रिभिः समस्त्वेवरेः परैवां^{१४} ॥२२॥

पञ्क्तयो द्विशो वा तत उत्तरेण त्रिभिः परैवां विपरीतमेतत्^{१५} ।

द्विशस्त्रिशो वा पश्चत्तुभिः स्यात्पट्पदानामवसानमेतत्^{१६} ॥२३॥

त्रिभिस्तु पूर्व तत उत्तरं स्याद् द्विशस्त्रिशो वा यदि वा समस्त्वम् ।

द्वाभ्यां पुनः^{१७} सप्तपदावसानं द्वाभ्यां च^{१८} मध्येऽष्टपदासु विद्यात्^{१९} ॥२४॥

(१) संयोगादिश्चैवं B*. (२) -संख्या याश् I^१ C^१ C^४ C^६ B^१ B^२ I^२, M.M., Reg., Ber. MS. 595 (याः C^१ I^२ and Reg.); -संख्या या Whit. MS., Ber. MS. 394, M.M. (a); -संख्या या M.M. (A); -संख्याया B^१ O^१; संख्या याश् M. (३) श्रुचोम्यः C^४. (४) -वंत्य I^२, Ber. MSS. 394, 595. (५) पट्कया C^१ C^४ C^६. (६) C^१ omits this line. (७) पुरः C^१; Whit. MS. corrects पुरः to पुनः on the margin; Ber. MS. 595 corrects परः to पुनः or पुरः ! (cp. Reg.). (८) ३ C^१ C^४.

अग्निमीळे दतेरिव गायन्त्येतमधीन्त्विति ।
 अयं चर्कं नकिष्टं च नकिदेवा मिनीमसि ॥२५॥ ॥ ५ ॥
 विश्वान्देवान्द्वामहे स क्षपो निष्क सुपुम ।
 नहि वां प्रो पु स हि शर्घस्^१ ता ऋचोऽत्र निदर्शनम्^१ ॥२६॥
 द्वाभ्यां पादेन^२ द्वाभ्यां तु^३ तव त्यस्पश्चपदाष्टिः ।
 अभ्यूदेनातिशक्ती नृवीयः योऽशक्षरः^४ ॥२७॥
 चतुर्भिस्तव एकेनाग्ने^५ तमघेति च^६ ।
 चतुर्भिस्तु परं द्वाभ्यां तव स्वादिष्टा तच्छ्रयोः^७
 भाद्राजाय तच्चक्षुरधीद् वृक्षा दतेरिव ।
 एतासु न व्यवस्यन्त्येके^८ द्वादशकादिषु^१ ॥२८॥
 प्रसस्तृचः पङ्क्तिषु तु द्वचो^९ वा द्वे द्वे^{१०} च पङ्क्तेरपि
 एका च सूक्तं समयास्त्वगययोः परावराभ्यां^{११}

-
- (१) C^१ C^२ C^३ M B^३, M. M.(A) ;
 B^३ I^३ B^३, M. M. (a), M. M., Reg. (op.
 (२) I^३ B^३ add च; it is struck out in C^३,
 M. M., M. M.(a), Reg.; omitted in
 C^३ M, M. M. (A), Whit. MS. and ~
 Reg.). (३) एकेन अग्ने M O^३; एकेनाग्ने the
 M.M.(a). (४) -न्ति। एके C^३; -न्ति एते C^३; -त्येते
 (५) The वर्ग ends here, instead of
 (६) द्वचो M.M. (६) न M.M. (२०) O^३ O^३ C^३ O^३ I
 (A, at), Reg., Bor. MSS. 595 and 59;
 (११) The वर्ग ends here, instead of after

सूक्तस्य शेषोऽन्यसो यदि स्यात् पूर्वं स गच्छेद्यदि तु दृष्टो वा ।
 ते दष्टिष्याय व्यापिका वा सूक्तेऽसमाप्ते यदि ते समाप्ताः^१ ॥३१॥ ॥३॥
 सर्वाणि मूढानि मनो गतिश्च स्पर्शश्च गन्धारश्च रसाश्च सर्वे ।
 शब्दाश्च रूपाणि च सर्वमेतत् त्रिष्टुब्जगत्यो समुपैति मच्चया^२ ॥३२॥
 गुर्वक्षराणां गुरुवृत्ति सर्वं गुर्वक्षरं त्रैष्टुभमेव विद्यात्^३ ।
 लघ्वक्षराणां लघुवृत्ति सर्वं लघ्वक्षरं जागतमेव विद्यात्^४ ॥३३॥
 परब्रह्मन्दां वेद विशेषमेतं मूढानि च त्रैष्टुभजागतानि ।
 सर्वाणि रूपाणि च मच्चितो यः^५ स्वर्गं जयत्येभिर्धामृतत्वम् ॥३४॥

॥ स्वर्गं जयत्येभिर्धामृतत्वम्^६ ॥३॥

॥ इति ऋग्वेदमातिशाय्येऽष्टादशं पटलम् ॥

॥ इति तृतीयोऽध्यायः ॥

॥ इति ऋग्वेदमातिशाय्यं समाप्तम् ॥

(१) इय- C¹. (२) C⁴ adds तु. (३) द द- C⁴ C⁶.
 (४) C¹ C⁴ C⁵ I¹ I² B², M. M., M. M. (A, at),
 Reg., Ber. MS. 691; Ber. MS. 596 corrects
 मच्चित्तस्य to मच्चितो यः; मच्चितः लः Paris MS.; मच्चितः वः B¹ M
 B² B³ C³ (४ C³). (५) -त- Y². (६) हीन added in M C¹.
 The last पाद is not repeated in B² B³ and Ber. MS.
 394 (cp. Reg.).

अग्निमीळे दत्तेरिव गायन्त्येतमधीन्त्विति ।

अयं चक्रं नक्षिष्टं च नक्षिदेवा मिनीमसि ॥२५॥ ॥ ५ ॥

विश्वान्देवान्द्वामदे स क्षपो निष्कं सुपुम ।

नदि वां प्रो पु स हि शर्घस्^१ ता ऋचोऽत्र निदर्शनम्^१ ॥२६॥

द्वाभ्यां पादेन^२ द्वाभ्यां तु^३ तव त्यत्पञ्चपदाष्टिः ।

अव्यूहेनाविशकरी तृतीयः षोडशाक्षरः^४ ॥२७॥

चतुर्भिस्तुत एकेनाग्ने^५ समयेति च^६ ।

चतुर्भिस्तु परं द्वाभ्यां तव स्वादिष्टा तच्छ्रयोः^७ ॥२८॥

भरद्वाजाय तच्चतुरधीद् वृक्षा दत्तेरिव ।

पतासु न व्यवस्यन्त्येके^८ द्वादशकादिपु^९ ॥२९॥

प्रभस्तृचः पङ्क्तिषु तु द्वचो^{१०} वा द्वे द्वे^{११} च पङ्क्तेरधिकाक्षरेषु ।

एका च सूक्तं समयास्त्वगययोः पदावराज्या द्विपदे यथैका ॥३०॥

- (१) O^१ C^१ O^१ M B^१, M. M.(A); शर्घश्च B^१ O^१ I^१ B^१ I^१ B^१, M. M. (a), M. M., Reg. (op. his note also).
 (२) I^१ B^१ add च; it is struck out in O^१. (३) तु I^१ B^१ I^१ B^१, M. M., M. M.(a), Reg.; omitted in B^१ B^१; च I^१ O^१ O^१ C^१ M, M. M. (A), Whit. MS. and Ber. MS. 595 (op. Reg.). (४) एकेन अग्ने M O^१; एकेनाग्ने the rest. (५) तु Reg., M.M.(a). (६) -न्ति। एके C^१; -न्ति एते C^१; -न्त्येते I^१; -न्त्येते the rest.
 (७) The वर्ग ends here, instead of after stanza 31, in I^१.
 (८) द्वचो M.M. (९) न M.M.(१०) O^१ O^१ O^१ O^१ I^१ B^१ M, M.M. (A, at), Reg., Ber. MSS. 595 and 591; द्वाभ्याम् गण्याः M.M.
 (११) The वर्ग ends here, instead of after stanza 31, in O^१.

सूक्तस्य शेषोऽल्पपक्षो यदि स्यात् पूर्व स गच्छेद्यदि तु दृष्टो वा ।
 ते षष्टिध्याय उपाधिका वा सूक्तेऽसमाप्ते यदि ते समाप्ताः^१ ॥३१॥ ॥३॥
 सर्वाणि भूतानि मनो गतिश्च स्पर्शश्च गन्धाश्च रसाश्च सर्वे ।
 शब्दाश्च रूपाणि च सर्वमेतत् त्रिष्टुब्जगत्यौ समुपैति मच्छ-या^२ ॥३२॥
 गुर्वक्षराणां गुरुवृत्ति सर्वं गुर्वक्षरं त्रैष्टुभमेव विद्यात्^३ ।
 क्षप्वक्षराणां लघुवृत्ति सर्वं क्षप्वक्षरं जागतमेव विद्यात्^४ ॥३३॥
 परब्रह्मन्द्वां वेद विशेषमेतं भूतानि च त्रैष्टुभजागतानि ।
 सर्वाणि रूपाणि च भक्तितो यः^५ स्वर्गं जयत्येभि^६रयामृतत्वम् ॥३४॥

॥ स्वर्गं जयत्येभि^६रयामृतत्वम्^६ ॥७॥

॥ इति ऋग्वेदप्रातिशाख्येऽष्टादशं पटलम् ॥

॥ इति तृतीयोऽध्यायः ॥

॥ इति ऋग्वेदप्रातिशाख्यं समाप्तम् ॥

(१) इय- C¹. (२) C⁴ adds दृ. (३) य वृ- C⁴ O⁴,
 (४) O¹ C⁴ C⁵ I¹ I² B², M. M., M. M. (A, at),
 Reg., Ber. MS. 691; Ber. MS. 595 corrects
 भक्तितस्य to भक्तितो यः; भक्तितः त्वः Paris MS.; भक्तितः वः B¹ M
 B² B³ C³ (व C⁴). (५) -वि- I². (६) इति added in M C¹.
 The last पाद is not repeated in B² B³ and Ber. MS.
 394 (cp. Reg.).

SUPPLEMENTARY NOTES

(These notes are intended to supplement the Additional Notes given in Vol. III. The references are either to *Pañjals* and *Sūtras* or to Pages and Lines of Vol. II of the present edition.)

P. 5, ll. 3-4 The stanza द्वे ब्रह्मणो etc. is also found in the *Agni purāṇa* I 5

P. 8, l. 7 On the reading मत्वागस्त्योऽविरिहार in this passage my Sanskrit note is as follows — ऐतरेयारण्यके तु आगस्त्यमतकथने "तत्परिहृतो मेने" इत्युपलब्धेन 'मत्वागस्त्यो विरिहारम्' इत्येव पाठः समुचितः प्रतीयते । एवं च सति अत्रत्यः पाठः योऽनुसारं स्वीकृत इति मन्तव्यम्,

P. 8, l. 19 Correct 'this line' to 'these two lines'

P. 16, ll. 2 and 3 If the reading शैशिरीये as adopted by me in St. 7 (page 15) is the original one, then the readings शैशिर- (for शिशिर-) in line 2 and शैशिरः (for शारीरः) in line 3 must be taken as the proper ones. These readings are supported by B¹ and other MSS, see Appendix I (p. 260), Vol. III. शैशिरीय is evidently derived from शैशिर, not from शिशिर.

I. 3 Regarding the order of the vowels given in the commentary on this Sūtra, cf. also II 25, 28

I. 26 Regarding the question of the doubling of *y* or *ṛ* in पाप्पर्षा it may be worth while to quote here the opinion of two Banaras Vedic Pandits. A R̥gvedī Pandit of the Darbhanga Veda-Pāṭhaśālā, Banaras, expressed the opinion to me on 20. 10. 1927 that according to the R̥gvedic tradition the correct recitation of the word पाप्पर्षा is पार्षष्वा (: c, दो पकारो, एको खकारः).

On the same date, Pandit Vidyā Dhara Gauda (later a Mahā-mahopādhyāya), a well known Yajurvedī scholar, expressed the opinion that according to the Mādhyandina Yajurvedhas its pronunciation is पार्षष्वा (: c, पकार एकः, दो खकारः).

I 48 I am rather doubtful about the reading of this Sūtra. It is just possible that Uvāta might have read this Sūtra as नासिक्या यमानुस्वाराः or नासिक्ययमानुस्वाराः. The introductory words के ते नासिक्या इत्यस्यामपेक्षायामाह to the commentary of this Sūtra add some weight to this possibility. Cf. also the variants for the commentary on the Sūtra.

I 52 (line 3 of the commentary) On तथा च सति a marginal note in B³ says —द्वयोः स्वरयोर्मध्य प्राप्येत्यर्थः ।.

I 56 On this Sūtra of the Mahā on I 1, 66-67 and especially —“सर्वनाम्नायं निर्देशः क्रियते, सर्वनाम च सामान्यवाचि । तत्र सामान्ये निर्दिष्टे विशेषा अप्युदाहरणानि भवन्ति ।.....एते खल्वपि निर्देशिकानां वार्ततरका भवन्ति ये सर्वनाम्ना निर्देशाः क्रियन्ते । एतैर्हि बहुतरक व्याप्यते ।”

I 64 On the expression अपरिलोपहेतु, cf. At Br I 4, 5 “अनन्तरित्यै” and its Comm. “अन्तरायो लोपः, तन्नित्यस्यम् ।”.

P 67, ll. 10-11 On छायातपविरोध, see Asahaya's Comm. on the Nārada-Smṛti (p. 3) छायातपविरोधः । यन्नातपस्त्वत्र न च्छाया, यत्र च्छाया तत्र नातपः ।.

II 82 The word स्थिति in the same sense as here is very common in the Brāhmaṇas, cf. K. Br. XII 7 इति सा स्थितिः; Śatapatha Br XIII 5, 3, 9 पूर्वा त्वेव स्थितिः.

III, 19 On प्रचय or एकभुति cf. Mahā on VI 4, 174 एकभुतिः स्वरसर्वनाम । यथा नपुंसक लिङ्गसर्वनाम ।

III 23 A note in G³ explains this Sūtra as follows परिग्रहे क्रियमाणेऽनार्पान्तादितिकरणान्तात्पर्यमनुदात्तादीनामक्षराणां तेन इतिकरणेन वा एकाक्षरीकृताद्वा परेषां न्यासमिच्छं (= च्छ) त्याचार्यो व्याळि () (after this -भृतयः is struck out) तावुदात्तस्वरितौ चेत्तयो भवतः ।.

P 125, l. 6 Notice that the style तमुपलक्ष्य स बर्त्यः is rather unusual.

IV 1 A marginal note on this Sūtra in Ber. 714 reads. व्याख्यासितानां सम्प्रगम्यनेन पूर्वोत्तरतयावस्थितानां स्वर्गाः पूर्वे अविकृता

भवन्ति सर्वाणि व्यञ्जनान्यविकृतान्युत्तरं भवन्ति । सधानमात्रमेव यदेपा क्रियते तदवशगम वेदितव्यम् ।

IV 25 A marginal note in G¹ on this Sūtra reads अथ इत्स्वग्रहात् पूर्वसूत्रे दीर्घः प्रत्येतव्यः ।

IV 45 On अथ, I would comment as follows अथेकवत् इति विशेषण्यलादयः इत्यसमस्त षष्ठ्यन्त च पदमिति न शङ्कनीयम् । 'यन्दस्य' इति विशेष्यस्याच्चेपेण लाभात् । एव सति 'अथ.' इत्यविभक्तिकः समस्तो वा निर्देशः ।

IV 89 The word शुद्ध is often used as contrasted with रक्त meaning 'nasalised', cf my note on XVIII 32 As such the significance of the term शोदाक्षर may be explained in the following way

In cases like रशोरिय, रान्नायस्व or रान्श्च the appearance of र्, य् or स् is associated with the preceding nasalised or रक्त sound, cf नकारस्य लोपरेकोष्मभावे पूर्वस्तत्स्थानादनुनासिक स्वरः (IV 80) It is due to this contrast that the सन्धि in cases like वनपदम्, हरिश्चन्द्रः or परिकृष्यन्, where there is no accompanying nasalisation, is called शोदाक्षरः.

P 185, L 7 On उद्गानाम् cf Macdonell's *Vedic Grammar for Students*, 1916 p. 43 foot note 1

VI 24 It can only mean that in the instances of the Sakala Abhinidhāna the amount of 'संघारणं स्वरस्य भुतेभ्य' (VI 17) is more real and longer than in the cases of ordinary Abhinidhāna and as such it is long enough even to break up a वृत्तः The idea seems to be just opposite to what is stated by the Sūtra न संयोगं स्वरमक्षिविहन्ति (VI 30) in the case of a Svāra bhāṣa

VIII 14 As the word विपुल is included in the following Sūtra, its repetition here is to be justified

P 321, L 6 7 The significance of the passage एहकवत्सात् तो दाप्ते is rather doubtful to me It is therefore to be noted that a marginal note in G¹ on this passage reads क्वनो द्वाग्व्यभिक्त्येति दाप्ते इति वृत्तिः ।

P. 326, l. 2. The reference to the *At Br* passage should be: II. 1, 7

P. 344, l. 2. It is obvious that *Parigraha* is not required in this alternative, as *पदता* is already shown in the *Krama* group. Moreover it is not necessary to have the whole *वीरास एतन । इतन मर्यासः । वीरास इतन । एतन मर्यासः* in the *Krama* Text. It is left to option to have either *वीरास एतन । इतन मर्यासः* or *वीरास इतन । एतन मर्यासः* in the *Krama* text

¶ 346, l. 5. With regard to *अनुनासिकभयास्तृतीयम्* a marginal note in *G¹* reads *अपृक्तमेकाक्षरमद्वियोनि यदित्यनवसानोपमेव तृतीयमिति वृत्तिः ।*

XI 58 Cf. *At Br* VI 1, 2 *अथ यदक्षरशब्दतुरक्षरशो वि तथा छन्दासि लुप्तेरम् । बहूनि तथाक्षराणि हीयेरन् ।* Sayana's comment on this says *संहिताकालीनस्य द्वित्वादेरभावात् ।*

XI. 65. Cf. *Mahabharata* (Bombay ed 1908, śānti parvan, ch 352, 37-38 —

रामादेशितमार्गेण मत्प्रसादान्महात्मना ।
पाञ्चालेन क्रमः प्राप्तस्तस्माद् भूतात्सनावनात् ॥३७॥
वाभ्रव्यगोत्रः स बभौ प्रथमं क्रमपारगः ।
नारायणाद्वरं लब्ध्वा प्राप योगमनुत्तमम् ॥
क्रमं प्रणीय शिर्षां च प्रणयित्वा स गालवः ॥३८॥

This confirms the statement of the *Rg Prat* that the first propounder of the *Krama* was *वाभ्रव्य पाञ्चाल*. It also shows that his proper name was *Gālava*—

Cf. also *Vālsyaiana Lāma Sūtra* I. 1, 8-10 —

महादेवानुचरन् नन्दी सहस्रेणाध्यायानां पृथक्कमसूत्रं प्रोवाच । तदेव तु पञ्चभिरध्याययुतैरौद्दालकिः श्वेतकेतुः सचिन्नेप । तदेव तु पुनर्
सप्तभिरधिहरणैर्वाभ्रव्यः पाञ्चालः सचिन्नेप ।

p. 369, l. 18. Correct—*याम्* to—*नाम्* .

XII. 26 The construction of the first half of this stanza may be taken as follows

(सामान्यतः) अनर्थकानां निपातानामर्थवशाच्चिपातनाद् (हेतोः) इतरे
सार्थकाश्च (सन्ति) ।

Or,

निपातानामर्थवशाच्चिपातनादनर्थकानाम् (अनर्थक्येभ्य इत्यर्थः) इतरे सार्थ-
काश्च (= अपि) (सन्ति) ।

P. 380, l 6 It is to be noted that both P¹ P² read कतरेषां for
इतरेषाम्.

P 383, ll. 7 and 10 Correct घोषत्व to घोषदत्व.

P 393, l 15 P¹ P² read सघातभ्यानि for सधितभ्यानि

P 396, l 3 Cf. Ait. Br. III 4 6 मन्द्रया वाचा प्रातःसवने
शसेत् ।

P 403, l 19. Correct—स्थानात् ना- to स्थानात् अना-, and
स्थानां ना to स्थानाम् अना-.

P. 418, l. 6. परिवर्तितव्यः should be corrected to परिवर्तयितव्यः.

XIV 65 Cf. Ait. Ar. II. 3, 6 अकारो वै सर्वा वाक् ।

XIV 69 Cf. Mahā L 1, 39 and IV 1, 1 नहि दोषाः सन्तीति परिमाणं
न कर्तव्यम् । लक्ष्यं वा न प्रयेयम् । नहि भिन्नद्वयः सन्तीति स्यात्स्यो नाधिभोदन्ते ।
न च मृगाः सन्तीति यवा नोप्यन्ते ।नहि दोषाणां लक्ष्यमस्तीति ।

XV. 5 On the Māṇḍūkya of ओ३म् cf. the Atharva-śikhopaniṣad,
the Nāḍa bandupaniṣad, and the Dhyāna bandupaniṣad

On the third line of this Sūtra, a marginal note in I² reads —
अस्य प्रत्यक्षस्य चतुर्मासस्य पूर्वमर्थमनुदासं भवति । उधरार्थमुदासं भवति ।

On this Sūtra as well as on XV. 7 and 16 cf. also K. Br. II. 5

P 429, l 2. On स्थाने cf. A. Ś. II 17, 5 स्थानात्स्थानसंक्रमणे
and its commentary

XV. 13 Cf. K. Br. XXII 5 अर्धचोदसांश्चि ह वा यतानि सूतानि
भवन्ति ।

XV 16. On सन्ततं cf. Baudhāyana Dharmasūtra III 9, 5
सन्ततनपीडितं नान्तरा व्याहरेण चान्तरा विनयेत् ; and Śatapatha-Brā-
hmaṇa VII 4, 2, 20- सन्ततावम्यवच्छिन्नो ।

P. 503, ll. 11-14 and P. 504, ll. 1-2. The reading of the three stanzas in MS. No. 882 of the *Descriptive Catalogue of Sanskrit MSS. in the Government Oriental MSS. Library, Madras, Vol. 11, Vedic literature*, Madras, 1905, is as follows : (sic)

गायत्र्यादीनि छंदसि सोम आहुतयः पुरा ।
 भान्ति सर्वमिदं कृत्स्नं त्रैलोक्यं सचराचरम् ॥
 घन्यं यद्यस्यामायुष्यं पुण्यं पुष्टिकरं शुभम् ।
 आत्यंतिकं चापवर्गं छन्दसां ज्ञानमुत्तमम् ॥
 छन्दोज्ञानात्परं ज्ञानं नान्यदस्तीति मे मतिः ।
 आदुर्यस्माद् द्विजभेदाः तस्माद्विद्यात्प्रयत्नतः ॥

APPENDIX I

The following notes, based on my partial collation of the MSS concerned, contain evidence regarding—some important readings of the text of the *Rg Prāt* which could not be incorporated either in Appendix I to Vol III or in the foot notes to the text in this Vol. For explanation of the symbols used for the MSS as well as their description, see Introduction to this Vol

INTRODUCTORY STANZAS

H¹ gives all the introductory stanzas Paris 215, Ber 714, and H² contain them together with the वर्गद्वयवृत्ति. They together with their Comm are omitted in G¹. Stanzas 2-8 are omitted in G⁵, Ber 595 and 691, though G⁵ supplies them, with some variants, on the title page in a later hand. G⁵ reads only stanzas 1-3 (the third stanza consists of the two lines beginning with रुधेर् and उभयभ्यास्तम् the line अथ्यात्म- etc being supplied in a later hand) and 9-10

Stanza 2	माहव्य एव H ¹ G ⁵ माहव्य एव G ⁵ (later hand)
" 3	सुताश्च H ¹ भुतश्च G ⁵ (later hand) सुतश्च G ⁵ (later hand)
" 4	पकारो यच्च बल एकारो H ¹ पकारे यच्च बल एकारे G ⁵ (later hand)
" 8	सपद H ¹ ससद H ² , G ⁵ (later hand)

RGVEDA PRĀTISAKHYA

Paṭala	Stanza	
I	10	-पवाद्य G ⁵ G ⁶ , -पवाद्य Ber 691 -पवाद्य: corrected to -पवाद्य Ber 595
"	"	-नसिक्त्यान् G ⁵ G ⁶ , Ber 595 and 691
"	"	-नुस्वारान् G ⁵ G ⁶ , -नुस्वारा Ber 691, -नुस्वारा corrected to -नुस्वारान् Ber 595

Paṭala	Stanza	
I	12	निदयंनानि G ³ G ³ (G ³ also gives निदयंने द्वे on the margin) Ber. 714. निदयंने द्वे Ber. 691; निदयंने द्वे corrected to निदयंनानि Ber. 595
"	12	अवग्रहेण G ³ G ³ , Ber. 714. अवग्रहे तु Ber. 691; अवग्रहे तु corrected to अवग्रहेण Ber. 595.
"	15	अग्रत्याम्नाये G ³ G ³ , अष्टुत्याम्नाये Ber. 691. अष्टुत्याम्नाये corrected to अग्रत्याम्नाये Ber. 595
"	20	अक्षा विषये G ³ G ³ , Ber. 595 and 691.
III	8	भाविनां धर्माः G ³ G ³ , Ber. 714, भाविनो धर्माः Ber. 595 and 691.
"	10	स्वारान् H ¹ G ³ , Paris 215, Ber. 595, 691 and 714. स्वारान् seems to have been corrected to स्वारान् in G ³ .
"	19	स्वाराः H ¹ , Ber. 595 and 691 स्वराः G ³ G ³ , Ber. 714.
IV	5	ता ययं—P, Paris 215 तानि ययं—H ¹ G ³ G ³ , Ber. 595 and 691. ता ययं—corrected to तानि ययं—Ber. 714.
VI	10	प्रददार्थे corrected to प्रकृष्टार्थे Ber. 691. प्रकृष्टवार्थे corrected to प्रकृष्टार्थे Ber. 691

paṭala	Stanza	
XI	3	परं हि पूर्वो Ber 595, 691
"	8	पदव्यवायि G ⁵ G ⁶ , Ber. 595, 691
"	9	आ ततस् G ⁵ G ⁶ , आगतस् Ber 691, आगतस् corrected to आततस् Ber 595
"	13	सोष्मवान् Ber 691, चोष्मवान् Ber 595, चोष्मवान् corrected to सोष्मवान् Ber 394
"	"	—योग Ber 595, 691
"	17	चान्यतरेण Ber 595, 691
"	20	—नयेन्नुदेव G ⁵ G ⁶ , —नयेत्तदेव Ber 691, —नयेत्तदेव corrected to नये नुदेव Ber 595
"	22	चाचरेत् Ber 595, 691
"	24	अथोभयेषाम् Ber 595, 691, अथोदयेषाम् G ⁶ , अथोभयेषाम् corrected to तथोभयेषाम् G ⁵
"	28	इष्यते G ⁵ G ⁶ , Ber. 595 and 691
"	30	तदानुरूपं G ⁵ G ⁶ , PP ¹ , Ber. 595, 691
"	32	नोन्नमेत् G ⁵ , Ber 595, नोन्नमेत् corrected to नोन्नमेत् in G ⁵ and Ber 691 Reg however refers to नोन्नयेत् as the reading of the Berlin MSS
"	33	पृथक्त्वैर् G ⁵ G ⁶ , Ber 595 and 691
"	35	प्रसिद्धयतो सिद्धि—G ⁵ G ⁶ , Ber 595, प्रसिद्धयतः सिद्धि— Ber 691
"	37	यथा त्रिभिः G ⁵ G ⁶ , Ber 595 and 691.
XII	5	सधातु P ¹ , Ber 595, 691, स धातुः Paris 215, स्वधातुः P
XIII	6	वचनो Ber 595, 691, G ⁵ , वणो corrected to वचनो G ⁶ .
"	18	वृत्तिमेति G ⁵ P ¹ , Ber 595 and 691, वृत्तिमेति corrected to वृत्त्युपैति on the margin in G ⁶ ,

-वृत्त्युपैति P, -वृत्त्युपैति corrected to वृत्तिमेति
in Ber 394

XIII 20 द्वे मात्रे Ber 595 (द्वि corrected to द्वे in 595)
and 691, G⁵ G⁶.

XIV 5 आदेशे Ber 595 and 69, आदेशे corrected to
अदेशे G⁵.

" 6 घाट्यं G⁵ G⁶, घाट्यं Ber. 595 and 691

" 7 प्रथमं Ber 595 and 691, G⁵ G⁶

" 11 अविप्रमान् P¹, Ber 595 and 691.

" " परिपादयति Ber 691, परिपातयति (with margina
correction of -सु-to-द-) Ber. 595.

" 13 पुरुषंति G⁵, Ber. 595, पुरुषति G⁶, Ber. 691.

" 14 वैषद्वे च G⁵ G⁶, वैषद्व च Ber. 595 and 691
(595 corrects वैषद्वे च to वैषद्व च); वैषद्वेति
Paris 215.

" " च हृदम्यवेति च G⁵ G⁶, Ber. 595 and 691,

" 18 अत्के Ber 595, 691, अत्के (also अत्क्यद् on the
margin) G⁵. अद् G⁶.

" 23 वरक्रमं Ber. 595, 691.

" 28 मेत्तरेषां Ber. 595, 691; मेत्तरेषां P G⁵ G⁶, Paris
215.

" 30 तेनेन शास्त्रेनं Ber. 595, 691; तेनेन शास्त्रेनं Paris
215, ते (corrected from तेने) नेन शास्त्रेण G⁵;
नेनेन शास्त्रेण G⁶.

XV 3 -पूर्वोनुदात्तः Ber. 595 and 691,

" 5 अक्षैः प्रयुक्तं Ber. 595 and 691.

" 6 निर्वाच्येति G⁵ G⁶, Ber. 595 and 691.

" 10 संततं वरुतेन Ber. 595 (वारु-595), 691, G⁵
(-वृ- corrected to -वृ-), G⁶.

" 12 दिग्दार्पचो H⁵, Ber. 595, 691; दिग्दार्पचो Paris
215.

XV	14	त्वगण्याः H ¹ , Ber 595 and 691
XVI	4	गच्छति G ⁵ G ⁶ , Ber 595 and 691
"	5	त्रिप्रभृती- G ⁵ G ⁶ , Ber 595 and 691
"	7	मिता G ⁶ (corrected from मता), G ⁶ , Ber 595 and 691, Paris 215
"	8	After सपादि, the stanza "एकोत्तरो यजुर्वर्गं साम्नो वर्गस्तु द्युत्तरः । श्रुचां ॥ द्युत्तरो वर्गो ब्राह्मो वर्गः षडुत्तरः ॥" is read in H ¹ G ⁵ G ⁶ P P ¹ P ¹ , Ber MSS 595 and 691 Omitted in Paris 215
"	,	एकधेतरे P, एव नेतरे G ⁶ G ⁶ H ¹ , Ber 595 and 691, Paris 215, इव नेतरे P ¹ P ¹
"	43	वैराजजागतैः पादैर् P P ¹ P ¹ , Ber 595, 691, वैराजजागतौ पादौ Paris 215
"	51	एनयोः सह Ber 595, 691.
"	"	सपाते H ¹ , Ber 595, सपादे Ber 691
"	,	त्वेति पादातो H ¹ , त्वेति पादावे Ber 595 (-तो corrected to -वे), 691 (त्वि-corrected to त्वे-).
"	"	दैववान् सप्तविशिके Ber 595 and 691 दैववान् सप्तविशिके H ¹
"	59	मेया Ber 595, 691
"	60	सर्वमित्यु- Ber 595, 691 The 16th Paṭala in G ⁶ and H ¹ ends after stanza 52 (अस्मा ऊ etc) It ends after stanza 60 in G ⁵ H ¹ , Paris 215, Ber 595 and 691
XVII	25	वैमद्या अन्यन G ⁵ (G ⁵ seems to correct ॥ to अन्यन्न वैमद्या) G ⁶ , Ber 691 Ber 595 corrects वैमदप्याया अन्य to वैमद्या अन्यन; अन्यन वैमद्या Paris 215, Ber 394
"	26	अन्ये त्वप्यासान् Ber 595 (अप्या-corrected to त्वप्या-), 691, अन्ये अप्यासान् G ⁵ G ⁶ , Paris 215, Ber. 394

- XVII 26 अपि केचित् Ber 595, 691, H¹ G⁴, G⁶ adds-
ये after अपि on the margin, अपि ये केचित्
Paris 215, Ber. 394
- XVIII 3 विराजावभि- G⁵ G⁶, Paris 215, Ber 394, विरा-
जमभि- Ber 595, 691
- " 8 अयो अति- Paris 215, Ber 394, P, जगत्यति-
H¹ G⁵ G⁶, Ber 595 and 691
- " 11 बृहत्यादिबाह्वो P¹ G⁵ G⁶, Ber 394, बृहत्या-
दिबाह्वो- P, Ber 595, 691, बृहत्यादिबाह्वो-
Paris 215
- " 13 दीर्घेति च त्वेप G⁵ P² दीर्घ इति त्वेपा P, Ber 394,
Paris 215, दीर्घेति च त्वेपा Ber 595, 691, दीर्घेति
च त्वेपो G⁶
- " 30 स्वगण्याः G⁵ (also has तु for स्व- as another
reading), G⁶, Ber 595, 691
- " 34 भक्तितो यः G⁵ G⁶, Ber 595 (-तस्व- corrected to-
-तो यः), 691

APPENDIX II

REGARDING THE NAMES OF THE PAṬALAS.

As already shown in the Introduction (see p 73) Uvaṭa sometimes refers to the different Paṭalas by their specific titles, mostly based on their subject matter. It would suggest an old tradition of naming all the Paṭalas in that way. Though the colophons of the Paṭalas in Uvaṭa's commentary are mostly silent on this point, there is MS evidence in support of that tradition. It would be interesting to collect available evidence in the following

Number of the Paṭala.	Name according to Uvaṭa (refer to colophon, unless other- wise specified)	Name according to other MS evidence
I	परिभाषा (पटलम्)	सङ्क्षेपपटलम् (C ¹), परिभाषापटलः (W)
II	संहितापटलम्	संक्षेपपटलम् (C ¹), संहितापटलः (W)
III	स्वरपटलम्	स्वरपटलम् (C ¹), स्वरपटलः (W)
IV (IV up to stanza 35 & then V till the end acc to W)	संक्षेपपटलम् (B ^a only)	अथञ्जनसंक्षेपपटलम् (C ¹), IV - स्वरपटलः (W) V - लोपागमविकारपटलः (W)
V (VI acc to W)	नतिपटलम् (B ^a only)	पत्वण्यस्वविवेकपटलम् (C ¹), नतिपटलः (W)
VI (VII acc to W)	—	क्रमसङ्ग्रहपटलम् (C ¹), द्विवचनपटलः (W)

VII	—	षामवशसधिपटलम् (C ⁴),
(VIII acc. to W)		दीर्घह्रस्वपटलः (W)
VIII	—	अन्तःपादविग्रहपटलम् (C ⁴),
(IX acc. to W)		दीर्घपटलेषु द्वितीयः (W)
IX	—	—(C ⁴),
(X up to stanza 10 and then		X—दीर्घपटलेषु तृतीयः (W)
XI till the end in W)		XI—दीर्घपटलेषु चतुर्थः (W)
X	क्रमपटलम्	—(C ⁴),
(XII in W)		क्रमपटलम् (W)
XI	क्रमहेतुर्नाम पटलम्	—(C ⁴),
(XIII in W)	क्रमहेतुक पटलम् (B ²)	क्रमहेतुपटलः (W)
XII	सीमापटलम्	—(C ⁴),
(XIV in W)	(see also Comm on II. 1)	सीमापटलः (W)
XIII	शिद्धापटलम्	—(C ⁴),
(XV in W)		शिद्धाया प्रथमः पटलः (W)
XIV	शिद्धापटलम् (acc to	—(C ⁴)
(XVI in W)	Comm on XIII 22)	वर्णोच्चारणदोषपरिहारशिद्धायां द्वितीयः पटलः (W)
XV	श्रीनारपटलम्	स्वाध्यायपटलम् (C ⁴),
(XVII in W)	(according to Comm on XVIII 58)	अध्ययनघमस्त्रिय पटलम् (G ¹), ब्रह्मचारिपटलः (W)
XVI	—	—(C ⁴),
(XVIII in W)		XVIII—छन्दोविचितो प्रथमः पटलः (W)
The Pr _{at} . also ends here in W)		
XVII	—	—(C ⁴)
XVIII	—	—(C ⁴)

APPENDIX III

REFERENCES TO THE RĠVEDA SAMHITĀ OR ITS PORTIONS (INCLUDING KHILAS ETC) AS SUCH.

The RĠ Prat refers to the RĠveda Samhitā or its portions (including Khilas etc.) as such in many places as shown in the following

(The references are to the Paṭalas and Sūtras)

I. 57	...मैषान् ।	XI 45	...ययासहितम्...
I 87	स्तः प्रागायम् ।	XI 47	...आर्षी...
II 1	सहिता...	XI 58	...अनार्ष्यविलोपः...
II 35	...सहिताया...	XI 59	...आर्ष्या ...आर्ष्य- विलोप ...
II 52	...आर्ष्याम् ।	XI 66	.. पदसहिताविदः...
II 56	आर्ष्याम्...	XI 69	...भुतेः... (?)
II 62	...लुशादवाक् ।	XI 71	.. श्रुत्यजुषा...
II 63	गोतमे ।	XIII 28	...श्रुत्तु ..
II 65	परुच्छेपे ..	XV 32	...उचितामृच... (?)
II 66	...अग्निषु ।	XV 33	...अनुसहित...
II 69	...वासिष्ठ...	XVI 36	...अगस्त्ये...
IV 90	मेषातिथौ...	XVI 50	...अगस्त्ये...
IV 94	अगस्त्ये दशमे च मण्डले	XVI 87	.. दशतयीषु...
VII 34	...भरद्वाजे...	XVI 88	.. सुमेयजे ।
VII 41	तुनःशेपे . ।	XVII 29	वयो ..
VII 55	...वामदेवे ..	XVII 3	मधुच्छन्दसि...
VIII 22	...कौत्सवैमदम् ।	XVII 39	.. श्रुत्तु...
VIII 26	...वृषाकपौ ।	XVII. 42	.. दशतयी...
VIII 36	...सहिताकाले ।		वैमद्याः ..
X 6	...ययासहितम् ।...	XVII 45	.. त्रिकद्रु कीयासु ना- कुलः...
XI 1	...आर्ष्यलोपेन ..	XVII 46	...दशतयीषु...
XI 18	...आर्ष्यनुमहः ।	XVII 48	...भारद्वाजी...
XI 20	...आर्षी...]	XVII 49	...सौमती...
XI 33	...अनुसहित...		
XI. 44	...अनुसहित...		

APPENDIX IV

REGARDING THE METRICAL STYLE OF THE PRĀTISĀKHYA

Unlike the other Prātisākhyas, the Rg Prāt is exclusively composed in the metrical form. In spite of this fact it has wonderfully maintained the spirit of a Sūtra work and has been commented upon as such. But, for this very reason, it also inevitably suffers from a few drawbacks as shown below

In the following cases the logical sequence of the Sūtras is obviously disturbed owing to the exigency of the metre —

IV 15 (cf Uvaṭa वयममानीत्यस्याप्यत्र योगो युक्तरूपः । छन्दोमन्त्र-मयादधस्तादुक्तः);

IV 20 (it should really come after IV 23)

IV 93 (it should really come after IV 91),

VIII 27 (it should really occur after VIII 23)

IX 16 (it should really follow IX 13),

IX 17 (it should really come after IX 12)

IX 34 (it should occur before IX 33)

XVI 85 and 86 (see my note in the Additional Notes, Vol. III)

Unnecessary words are sometimes quoted as attached to Vedic words or word-groups given in the Sūtras. In their connection, cf. Uvaṭa's remarks on II 77 अत्र तेषां विशेषणपदानामुदाहरणानि न विद्यन्ते तेषां छन्दःपरिपूर्तिः फलम् । The same remarks apply to other unnecessary words sometimes occurring in the Sūtras e. g. cf Uvaṭa on I 39 द्वाविति पादपूरणः, प्रथममद्वयमिति द्विवचनेनैव द्वित्वस्याभिहितत्वात् ।

The Prātisākhya is full of round-about expressions like द्विवचोऽन्तर्माजः (I 71), उच्चमौ च द्वौ स्वरो (II 25), महाप्रदेशम् (XI 42), अनार्थविलोपः (XI 58), and constructions against the proper sequence of words (e. g. L 26 च परक्रमे द्वे). There are other irregu-

larities also to be found, e, g [cf Uvaṭa on IV. 37 : मित्रक्रमः संचि-
 राब्दो द्रष्टव्यः]. All this is obviously due to the metrical style of
 the work. It would be too much to say at this stage that the Prāti-
 śākhyā, as we have it now, is not in its original form. But there
 is no doubt that while reading through the Prātiśākhyā one has
 to bear in mind the inevitable consequences of its being in the
 metrical form.

APPENDIX V

RELATION OF THE RĠVEDA-PRĀTISĀKHYA TO OTHER TEXTS.

1. THE ATHARVAVEDA-PRĀTISĀKHYA.

Atharvaveda-Prātisākhya
(Śaunakiya Caturadhyāyika)

प्रथमान्तानि तृतीयान्तानीति शौन-
कस्य प्रतिज्ञानं न वृत्तिः । (१।१८)

द्वितीयचतुर्थाः सोध्मायः । (१।१९)

उचमा अनुनासिकाः । (१।२१)

आसोऽधोपेध्वनुप्रदानः । नादो घोष-
वत्स्वरेषु । (१।२२-२३)

मुखे विरोधाः करणस्य । (१।२८)

नासिक्यानां नासिका । (१।२६)

अनुनासिकानां मुखनासिकम् । (१।२७)

इपत्सृष्टमन्तःस्थानाम् । (१।३०)

संसृष्टरेकमुच्यमानम् । (१।३७)

सलकारम् लृब्यम् । (१।३६)

अन्वयस्य संसृष्टवर्णानि० ।
(१।४०)

अभिनविपारथमभिनिधानः पीडितः
सप्ततरो हीनधातनादः । स्वर्गस्य
स्वर्योऽभिनिधानः । पदान्तावमह-

RĠveda-Prātisākhya

तस्मादन्वयमवसाने तृतीयं गार्ग्यं
स्वर्गम् । (१।१५)

प्रथमं शाकटायनः । (१।१६)

युग्मो सोध्माशौ । (१।१९)

अनुनासिकोऽन्वयः । (१।२४)

आसोऽधोपाशान् । इतरेषां तु नादः ।
(१।२४-५)

तद्विरोधः करणम् । (१।२८)

नासिक्याम् । नासिक्ययमाहुस्त्वान् ।
(१।२७-४८)

रक्तो वचनो मुखनासिकाम्याम् ।
(१।३२०)

दुःसृष्टं तु गार्ग्यकाराद्यदुर्णम् ।
(१।३।१०)

रेकोऽस्त्यृद्धरे० । (१।३।१८)

तस्यैव लृब्यभावे ... लृघारः ।
(१।३।२३)

कप्यानि संव्यचयस्यदुरेके० ।
(१।३।२८)

अभिनिधानं कृत्वर्कहितानां स्वर्गान्त-
स्थानान्नमन्वाय रेदन् । संपारयं सं-
रयं भुतेषु स्वर्गोदयान् । यदि

योश्च । लकारस्योष्मसु । (१।४३-४६)	चावसाने । लकार ऊष्मत्वपि शाक- लेन । (६।१७-१८, २०)
अतोऽन्यत्संयुक्तम् । (१।४६)	असंयुक्तं शाकलम् । (६।२४)
ह्रस्वं लघ्वसंयोगे । (१।५१)	लघु ह्रस्वं न चेतसंयोग उत्तरः । (१८।३८)
गुर्वन्यत् । (१।५२)	गुरु दीर्घम् । (१८।४१)
परस्य स्वरस्य व्यञ्जनानि । (१।५५)	स्वरान्तरे व्यञ्जनान्युत्तरस्य । (१।२३) व्यञ्जनान्युत्तरस्यैव स्वरस्य० । (१८।३३)
एकमात्रो ह्रस्वः । द्विमात्रो दीर्घः । त्रिमात्रः ऋतः । (१।५६, ६१, ६२)	मात्रा ह्रस्वः । द्वे दीर्घः । तिस्रः ऋत उच्यते स्वरः । (१।२७, २६-३०)
कृपे रेफस्य लकारः । (१।६४)	घातो स्वरः कल्पयताम् लृकारः । (१३।३५)
अस्मे युष्मे त्वे मे इति चोदात्ताः । अमी बहुवचनम् । (१।७७-७८)	अस्मे युष्मे त्वे अमी च प्रण्याः । (१।७३)
स्वरोऽक्षरम् । (१।६३)	उभये त्वक्षराणि । (१।१६)
अान्तयेण वृत्तिः । (१।६५)	असावमुमिति सन्नाभमुक्तं यथान्तरम् । (१।५६)
व्यञ्जनान्यव्यवेतानि स्वरैः संयोगः । (१।६८)	संयोगस्तु व्यञ्जनसंनिपातः । (१।३७)
पूर्वस्वरं संयोगाविधातश्च । (१।१०४)	न संयोगं स्वरभक्तिर्विद्वन्ति । (६।३५)

उत्तमा उत्तमेषु । (२।५)	उत्तमानुत्तमेषूदयेषु । (४।३)
न सप्तदीष्ट । (२।५८)	सप्तदीष्ट । (४।५८)
अत्र नान्युपधस्य पकारः । (२।८१)	नान्युपधः सकारः पकारम्० । (५।१)

प्रण्याश्च प्रकृत्या । (३।३३)	प्रकृत्या प्रण्याः । (२।५१)
समानाक्षरस्य सवर्णे दीर्घः । (३।४२)	समानाक्षरे सस्थाने दीर्घम्० । (२।१५)
अवर्णस्यैरण्यं एकारः । उवर्ण ओकारः । (३।४८-४९)	इकारोदय एकारमकारः ओदयः । सया, उकारोदय ओकारम् । (२।१६-१७)

एकारैकारयोरैकारः । श्रोकारौकारयो-	परेष्वाकारमोजयोः । श्रोकारं युग्मयोः ।
रौकारः । (३।५०-५१)	(२।१८-१९)
शृकाररेफकारेभ्यः समानपदे नो यः ।	शृकाररेफकारा नकारं समानपदेऽ-
(३।७५)	वण्णो नमन्ति० । (५।४०)
भानोश्च । (३।८७)	भानुशब्दे । (५।४९)
भ्यवाये शसलैः । (३।९३)	तथा शकारसकारव्यधेत० । (५।४४)
चटतवर्गोश्च । (३।९८)	न मध्यमै स्पर्शवर्गैर्व्यवेतम् । (५।४२)

क्रमाध्ययनं संहितापददाकार्यायम् । अतोऽप्युग्यजुषां च बृहत् पदैः स्वरै-
(४।१०८) इच० । (११।७१)

2. THE TAITTIRIYA-PRĀTISĀKHYA.

Taittirīya-Prātisākhya

Rigveda-Prātisākhya

पराश्वतस्रोऽन्तस्थाः । (१।८)	चतस्रोऽन्तस्थास्ततः । (१।९)
(एकवर्णः पदम्, आघन्तवश्च ।	पदं पदान्तादिवदेकवर्ण० । (२।६)
(१।५५)	
सवृते कण्ठे नादः क्रियते ।	“कण्ठस्य स्वे विवृते सवृते वा ।
विवृते श्वासः । (२।८-५)	आपयते श्वासतां नादतां वा ।
	(१।३१)
ता वर्णप्रकृतयः । (२।७)	ता वर्णानां प्रकृतयो भवन्ति ।
	(१।३३)
अ गोपेयु इवासः । (२।१०)	श्वासोऽधोपायाम् । (१।३४)
तत्र पूर्वं पूर्वं प्रथमम् । (५।३)	आनुपूर्व्येण सन्धीन् । (२।७)
तकारश्चकारं श्चक्षरः । (५।२२)	तालव्येऽधोप उदये चक्षरम् ।
	(८।११)
मकारः स्पर्शपरस्तस्य सस्थानमनुनासि-	विस्थाने स्पर्श उदये मकारः सर्वेपाने-
कम् । (५।२७)	चोदयस्योत्तमं स्वम् । (८।६)
अन्तस्थापरश्च सर्वस्यमनुनासिकम् ।	अन्तस्थाम् रेफद्वयं परान्तां तां तां
- न रेफरः । (५।२८-२९)	पदादिष्वनुनासिकी तु । (४।७)

अथ प्रथमः । उत्तमपर उत्तमं सवर्गो- यम् । तृतीयं स्वरधोपत्तरः । (८।१-३)	धोपत्तराः प्रथमास्तृतीयान् स्वान् । उत्तमानुत्तमेपूदयेषु । (४।२-३)
ऊष्मपरोऽधोपपरो लुप्यते० (विसर्जनीयः) । (६।१)	ऊष्मण्यधोपोदये लुप्यते० । (४।३६)
ह्रस्वपूर्वो ङकारो द्विवर्णम् । नका- रश्च । (६।१८-१९)	पदान्तीयो ह्रस्वपूर्वो ङकारो नका- रश्च क्रामत उत्तरे स्वरे । (६।१५)
अथैकमुमे । (१०।१)	...एकमुमे० । (२।१५)
दीर्घं समानाक्षरे सवर्णपरे । (१०।२)	समानाक्षरे सस्थाने दीर्घम्० । (२।१५)
अथावर्णपूर्वे । इवर्णपर एकारम् । उवर्णपर ओकारम् । एकारेकार- पर ऐकारम् । ओकारौकारपर औकारम् । (१०।३-७)	इकारोदय एकारमकारः सोदयः । तथा उकारोदय ओकारम् । पेरध्वैकारमोजयोः । औकारं गुग्मयोः । (२।१६-१९)
श्रुकारकारपरपूर्वो नकारो णकार समानपदे । (१३।६)	श्रुकाररेफपक्षरा नकारं समानपदे० नमन्ति । (५।४०)
रेफात्परं च । (१४।४)	परं रेफात् । (६।४)
प्रथम ऊष्मपरो द्वितीयम् । (१४।१२)	ऊष्मोदयं प्रथमं स्यर्गमेके द्वितीयमाहुः० (६।५४)
व्यञ्जनं स्वराङ्गम् । तत्परस्वरम् । अव- सितं पूर्वस्य । (२१।१-३)	व्यञ्जनान्युत्तरस्यैव स्वरस्यान्त्यं तु पूर्व- भाक् । (१८।३३)
मन्द्रमध्यमताराणि स्थानानि भवन्ति । (२२।११)	त्रीणि मन्द्रं मध्यममुत्तमं च स्था- नानि० । (१३।४२)
गुह्यत्वं लघुता साम्यं ह्रस्वदीर्घप्लुतानि च ।	गुह्यत्वं लघुता साम्यं ह्रस्वदीर्घप्लुतानि च ।
लोपागमविकाराश्च प्रकृतिर्विक्रमः क्रमः ॥	लोपागमविकाराश्च प्रकृतिर्विक्रमः क्रमः ॥
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एतत्सर्वं तु विज्ञेयं छन्दोभाषामधीयता ॥ (२४।५)	एतत्सर्वं तु विज्ञेयं छन्दोभाषामधीयता ॥ (वर्गद्वयवृत्ति ५-६)

क्रियावाचकमाख्यात-

मुपसर्गो विशेषकृत् ।

सत्त्वाभिधायकं नाम

निपातः षादपूरणः ॥ (८।५४-५५)

क्रियावाचकमाख्यात-

मुपसर्गो विशेषकृत् ।

सत्त्वाभिधायकं नाम

निपातः षादपूरणः ॥ (१२।२५)

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WORKS

by

Dr. Mangal Deva Shastri

[In Sanskrit]

- (१) ऋग्वेदप्रातिशाख्यम्, उवदाचार्यकृतभाष्येण सहितम् । ८॥॥
 (२) प्रबन्धप्रकाशः । (संस्कृतनिबन्धात्मकः) प्रथमो भागः । नवमं संस्करणम् ३)
 (३) प्रबन्धप्रकाशः । द्वितीयो भागः, ऐतरेयब्राह्मणपर्यालोचनेन सहितः । ३)
 (४) सरलप्रबन्धप्रकाशः । १॥॥
 (५) न्यायसिद्धान्तमाला । (द्वौ भागौ) । १॥-॥
 (६) उपनिदानसूत्रम् (सामवेदीयम्) । ॥॥
 (७) उपेन्द्रवित्तानसूत्रम् (वेदान्तः) । १)
 (८) आश्वलायनश्रौतसूत्रम् (सिद्धान्तिभाष्यसहितम्) (द्वौ भागौ)
 (९) आर्यविद्यामुधाकरः । १०)
 (१०) भारतीयसंविधानस्य (उत्तरार्धस्य) संस्कृतानुवादः ।
 (११) ऐतरेयारण्यक-पर्यालोचनम् २)
 (१२) जीवन-ज्योतिः २॥॥

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- (१५) भाषाविज्ञान (अथवा ब्रह्मनाम्नक भाषाशास्त्र), प्रथम संस्करणम् ६)
 (१६) भारतीय आर्यधर्म की प्रगतिशीलता (भारतीय संस्कृति के विकास का विवेचनात्मक अध्ययन) ॥॥

- (१७) मिना (= प्रेम और प्रतिष्ठा का संघर्ष) ('मिना कून वानंछस्म' नामक जर्मन नाटक का अनुवाद) । २॥
- (१८) वेदों का वास्तविक स्वरूप अथवा-वेदों के महान् आदर्श । १८॥
- (१९) रश्मिमाला (अथवा 'जीवनसन्देश-गीताञ्जलि' स्वकीय मूल संस्कृत पद्य तथा हिन्दी अनुवाद । उत्तरप्रदेश सरकार द्वारा पुरस्कृत ३॥॥
- (२०) भारतीय संस्कृति का विकास । प्रथम खण्ड, वैदिक धारा । उत्तरप्रदेश सरकार द्वारा पुरस्कृत ७॥
- (२१) अमृतमन्थनम् । स्वकीय मूल संस्कृत पद्य तथा हिन्दी अनुवाद । उत्तरप्रदेश सरकार द्वारा पुरस्कृत ४॥॥

[To be published]

- (१) शतपथब्राह्मणपर्यालोचनम्
 (२) कौपीतब्राह्मणपर्यालोचनम्
 (३) सांख्ययोगपारिभाषिकशब्दकोषः
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